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It is the duty of the Church to be true to the principles of the Gospel, and to stand for the rights of the oppressed.

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NOVEMBER, 1837.

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ART. I. *The Character of Paul.*

(Concluded from page 198.)

We have viewed Paul as an indefatigable preacher of the gospel, as a great sufferer for it, and as an advanced and experienced christian; and, proceeding to take a nearer view of his character, we considered him as distinguished for humility and disinterestedness. Let me now call your attention to a higher quality.

3. He was of an elevated and enlarged soul. Of this, disinterestedness is an important and indispensable ingredient. He whose ruling passion is selfishness, or who forms his purposes, and regulates his conduct, chiefly with a view to his own interest, is incapable of noble efforts, or of generous and heroic deeds. But something more than this is necessary to constitute greatness of mind. Every good man is not a great man, and Paul was both. Some persons possess generous and benevolent dispositions, and, under their influence, are led to make sacrifices for the relief of others, or the promotion of a public cause; but, when they come to suffer hardships in consequence of this, and feel themselves unfit to conflict with "the sea of troubles" in which they are involved, they begin to "sigh and look backwards," regret the course which they have adopted, and, if they do not make good their retreat, sink into inactivity and dejection. If the apostle of the Gentiles had labored under this want of firmness and elevation of mind, he would soon have desisted from his work, or have continued it with languor and reluctance, instead of glorying, as he did, in his labors, infirmities, necessities, and afflictions.

Paul, as we have seen, was distinguished for humility; but humility is not meanness of spirit, nor is pride to be confounded with elevation of soul. When we say that a person has a noble spirit, we do not necessarily mean that he is either haughty or proud; we intend to convey the idea that he despises what is mean and base, and unbecoming his character, rank, or station; that he is above—that is, incapable of—an unworthy action; that his aims and pursuits are high, and that he delights in generous and heroic deeds. Persons of little minds and slender acquirements are most in danger of being puffed up with pride.

Modesty is the inseparable attendant on great talents—or, at least, on greatness of soul. Those who have made the highest advances in true knowledge and virtue, perceive most clearly the vast disproportion between that which they aim at, and that which they have reached; they, accordingly, feel disposed to undervalue, rather than overvalue their attainments; and, compared with what is above them, the distance between themselves and those who are beneath them dwindles in their eyes, as they look first at the one and then at the other, to a span, to an handbreadth, to nothing. Yet they maintain their elevation, and continue to ascend higher. Self-complacency and self-glorification are the feelings of a person who has ceased to aspire. The very aspirations of a noble nature, and his efforts to rise, imply dissatisfaction with himself. And that this was the state of Paul's mind we learn from his own declaration:—"Not as though I had already attained, either were already perfect; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark, for the prize of the high calling of God in Christ Jesus." (Phil. iii. 12-14.) But though he had learned "not to think of himself more highly than he ought," and "in honor to prefer others," yet he knew how to vindicate his gifts and labors against those who invidiously disparaged them, and how to bring down vain and arrogant boasters to their proper level. (2 Cor. x. 7-11; xi. 6-21; xii. 12.) Though he scrupled not to call himself "the least of the apostles," yet, when some attempted to derogate from the authority of his office, by extolling those who had been the companions and brethren of our Lord he could adopt a very different strain:—"Those who seemed to be somewhat, it maketh no matter to me (God accepteth no man's person;) those who seemed to be somewhat, in conference added nothing to me." (Gal. ii. 6.) A conscious dignity runs through his language and behaviour to believers and unbelievers, friends and foes. He knew what became him, and what he was entitled to as a man and a Roman, as a Christian and an Apostle and although he could "abase himself" for the good of others, and endure with patience and meekness both bonds and scourging, yet he did not think it his duty to expose himself to be trampled upon to gratify the humors of men, and neglected no opportunity of standing up for and maintaining his privileges. The most high-spirited Roman could not evince more jealousy in the maintenance of his rights of citizenship than he did at Philippi, at Jerusalem, and at Cesarea. (Acts xvi. 37; xx. 25-28; xxv. 8-11.)

I have made these remarks with the view of correcting certain mistakes on this subject which are far from being uncommon, and not because the quality of the apostle's mind, which I have at present in my eye, consisted in conscious dignity. It consisted in high aims, directed by enlarged views, and supported by generous and powerful principles of action. Religion, by calling men to the contemplation of a Being of infinite excellence, and making their chief duty and proper happiness to lie in resembling, pleasing, and enjoying him, tends naturally to generate such a state of mind. And Christianity, by the principles which it infuses, the examples which it furnishes, and the prospects which it opens up, is eminently calculated to elevate and ennoble. How can it be otherwise? Does it teach men that they have immortal souls, formed after the image of their Maker, and which, though fallen and ruined, are capable of being restored, and destined to be raised to a higher than their pristine state; that they have been redeemed, not with



such corruptible things as silver and gold, but with a price of inestimable value; that they are born again from above; that their bodies are living temples in which God dwells; that they are sons of God, and heirs of an inheritance, incorruptible, undefiled, and that fadeth not away;—does it teach even the poorest, that God hath chosen them; that the gospel is preached to them; that they are rich in faith, and heirs of a kingdom; that they are placed under a special providence, and favored with the ministry of angels; that they are redeemed to be a royal priesthood to God; in short, that all things are theirs—the world, life and death, things present, and things to come; and can they believe these things, and live under the influence of them, and not have their minds elevated, enlarged, invigorated? Christianity is calculated to form characters of whom “the world is not worthy,” and who look upon the whole world as not worthy to be an inheritance and portion to them; who would not be bribed by it to do an action which is dishonorable to the holy name which they bear, and the family in heaven and earth to which they belong; and who, though all its kingdoms, with all their glory, were laid at their feet, would not make it their god, or say to it, ‘Thou art my confidence.’ Brought to a close and entire dependence on God, they feel independent of all things else; and though ready to “become the servants of all men” for their good, “will not be brought under the power of any,” by yielding them a slavish subjection. Reconciled to God, and assured that nothing can separate them from his love in Christ, they live above the world while in it; its changes do not essentially affect their happiness; they are prepared to quit it, and look forward to death as the period of their emancipation; and yet they look upon it as their high duty to glorify God here, and do not consider that they are at liberty to throw away their lives, or to leave their present station, until they are relieved and dismissed by him to whom they live and die. Secure in the protection of the Omnipresent, they fear no evil; assured of the help of the Omnipotent, they deem no task to which they are called hopeless or impracticable. Such is the genius of Christianity, and such the characters which it forms.

But every man in his own order. There is one glory of the sun, another of the moon, and another of the stars; and even one star differeth from another star in glory. All have not the same clear and comprehensive knowledge of the gospel, all have not the same full and overpowering assurance of its truth; the hearts of all are not alike laid open, and kept open, to its influence, so as that it should “have free course and be glorified,” by occupying and swaying their every faculty and power. “There is a diversity of operations,” though “it is the same God that worketh all in all.” Nature has endowed some men with a greatness of soul above others; and there is a similar diversity and gradation in the creations of grace. When Saul was anointed by Samuel to be king of Israel, the Spirit, we are told, came upon him, and “God gave him another heart;”—a generous, noble, princely spirit, qualifying him for the high station to which he was destined. And when the New Testament Saul was set apart to a high office in the church, “God gave him another heart;”—a magnanimity corresponding to the greatness of the work to which he was called, not only as an apostle, but the apostle of the Gentiles—the apostle of the world.

You may be disposed, my brethren, to compare the work allotted to

Paul, to that of one who, in our day, sets out on a mission to convert the heathen. But they are, in fact, very different. The modern missionary must, no doubt, make sacrifices, and lay his account with difficulties; but he has great encouragements. He leaves behind him a multitude of friends, who take a warm interest in his welfare, and are ready to receive him back with cordiality, provided he is unsuccessful. He goes out from a country the very name of which is sufficient to procure him a ready reception and protect him from personal danger from the most distant and barbarous tribes. Above all, he has the satisfaction of reflecting, that Christianity is already established in the earth, and can be exposed to no risk from the failure of his expedition. But Paul left few friends behind him. His own countrymen were his greatest enemies; and, instead of offering him the prospect of an asylum, if he were forced to retreat, were the means of stirring up persecution against him wherever he went. He had no earthly protector or patronage to look to. "Christ crucified," who had been "to the Jews a stumbling block," had not yet been "preached to the Gentiles;" and that he should be "believed on by the world," was then in the highest degree improbable, according to all the views of human reason. The obstacles which resisted the propagation of the gospel presented themselves on every side, rising one behind another—the jealous policy of rulers, the pride of philosophers, the self-interest of a crafty and long-established priesthood, and the ignorance, superstition, and brutal rage of a licentious populace. What a combination of qualities did it require in the person of the individual, who, in the name of God, first attacked and broke through these barriers! What faith, confidence, and courage in making the attack! What firmness, self-possession, caution, circumspection, in keeping the ground which had been gained! What fortitude, resolution, and patience in enlarging it! It required a soul raised to a high pitch, not by sudden impressions and the force of a heated imagination, but by enlightened and steady principles; a soul wound up in all its faculties, intellectual and moral, regulated, balanced, sustained, and furnished with a spring which could bear the severest pressure, which could not wear itself away by its own motion, nor suffer derangement from the changes of external circumstances; a soul exalted above the world, and all those worldly motives by which men are ordinarily actuated, attracted, or repelled; and disengaged from all selfishness, effeminacy, envy, illiberality, and those narrow prejudices which are founded on the distinction of nations, classes, and conditions of life; a soul filled with supreme love to God, and ardent love to man, fired with heavenly ambition to advance the divine glory in the highest, and promote the eternal welfare of mankind, and which, in pursuing this noble object, was prepared to make all sacrifices, sustain all fatigues, run all hazards, endure all sufferings. And such, my brethren, was the soul of Paul. At the call of God, he went forth into the world, "bearing" (it was all his armour) "the name of the Lord Jesus"—not knowing whither he went, but prepared to go wherever Providence pointed the way, to the north, the south, the east, or the west; and not knowing what would befall him, nor moved by the warnings which he received in every city, that bonds and imprisonments awaited him. His heart was enlarged to all the world, and he trusted to his Master to open before him the door of faith, and to preserve him as long as he had services for him to perform. Never did conquerer, whose breast swelled with the love of fame, pant so eagerly for a field

on which to signalize his prowess, as he panted to enlarge the boundaries of the kingdom of grace, and to multiply the bloodless triumphs of the cross. When he had planted the gospel in one city or country, he took his departure to another, leaving it to others to enter on the fruits of his labors; and uninterrupted as his exertions, and rapid as his movements were, they were yet outrun by the celerity of his desires, which had marked out beforehand as the scenes of future labors, spots which, there is reason to think, he never reached during the limited period of his usefulness. Hear his own words to the Christians at Rome, whom he had not yet personally visited, and mark how he speaks of a projected expedition into Spain:—"I am debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise: so, as much as in me is, I am ready to preach the gospel to you that are in Rome also. Now, having no more place (of usefulness) in these parts, and having a great desire these many years to come unto you, whenever I take my journey into Spain, I will come to you. And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ." (Rom. i. 14, 15; xv. 23, 24, 29.) How was he sure of this? Because he had long felt, and at that moment continued to feel, that gospel flowing out of his heart in irrepressible desires to be the means of blessing them. What a strong expression of the state of his feelings! He knew the gift of God, and had drunk of that spiritual water, which was in his heart a well of living water springing up to the supply of himself and of many, and which, the more that was drawn from it, flowed the more freely and copiously, because it was supplied by the Spirit, from him in whom "all fulness dwells." But did he forget those churches which he had planted, in his eagerness to christianize the barren and waste parts of the world? The frequent visits which he paid them, and the letters and messengers he sent to them from time to time, testify in the negative. The passion which he felt to convert souls was equalled by the agony (I use his own word,) the agony which he felt for their conservation; so that, when thrown into doubt about their state, he "travailed in birth the second time." His capacious soul could admit, and received, so far as they were known to him, all the concerns, the joys, and griefs "of all the churches." Take only one instance among many which might be produced. From a tender and considerate regard to the good of the Christians at Corinth, he had determined not to revisit them until their unseemly heats and factions were allayed. How was he affected while he waited at Ephesus to receive the tidings of this longed-for, but protracted issue? "O ye Corinthians! our mouth is open unto you; our heart is enlarged!" What a picture of a heart! We see him standing on the shore of the Ægean sea, over against Corinth, with his arms extended towards that city, and in the attitude of speaking. We hear the words by which he seeks to relieve his overcharged breast, heaving and ready to burst with the fulness of those desires which he had long felt to come among them, satisfy them of the sincerity of his affection, and replenish their souls with the consolation with which he himself had been comforted. "O ye Corinthians, our mouth is open to you, our heart is enlarged? Ye are not straitened in us, but ye are straightened in your own bowels. Now for a recompense in the same (I speak as unto my children,) be ye also enlarged." (2 Cor. vi. 11-13.)

4. Our attention is particularly called to two qualities, by which, whether they are viewed as entering into the formation of magnanim-

ity, or as produced by it, our apostle was eminently distinguished—intrepidity and independence. Elevated as his mind was, and borne up by such powerful principles, he felt as moving in a region which danger could not reach. Incased in the divine panoply of the gospel, he was inaccessible to those impressions which create apprehension and alarm. That which was most valuable and precious about him he had committed to one who, he was persuaded, was “able to keep it;” he was convinced that he had embarked in the best and most honorable of causes, in the behalf of which it was glorious to suffer and die; he believed that it would survive him, and that his sufferings and death, as well as his actual services, would contribute to its advancement; he confided in the protection of Him whose cause it was, so long as there remained any thing for him to do in its behalf; he rested assured that, when he had “finished his course, and fought the good fight,” he should “receive a crown of glory which fadeth not away;” and so filled was his soul with these high thoughts and animating feelings, that there was no room left for fear to abide or enter. Often was he “in perils” of every kind, but in the midst of them he possessed his soul in peace. He descended fearlessly into the arena, to “fight with wild beasts at Ephesus;” when surrounded by infuriated and fanatical mobs, he remained unmoved. On more than one occasion, his temper appears to have been ruffled by the illegal violence of his enemies, and the undutiful conduct of his friends; but we never read of his courage having been shaken, or of his having yielded to an unmanly and unchristian timidity. When urged by those who trembled for the safety of his valuable life, to keep at a distance from danger, his reply was similar to that of the noble-minded governor of Judea—“Should such a man as I flee?” On his last journey to Jerusalem, to discharge a debt of brotherly love, the premonitions and symptoms of his danger multiplied as he advanced, so that he could no longer resist the impression, that bonds and imprisonments, at least, awaited him; “but none of these things move me,” says he; “neither count I my life dear, that I may finish my course with joy, and the ministry that I have received of the Lord to testify the gospel of the grace of God.” To face the danger was not so difficult to him as to break from the embraces of his weeping brethren, who threw their bodies in his way to divert him from a journey which they foresaw would prove hazardous to him, and he was forced to summon up all his courage to effect his escape. “What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.” (Acts, xxi. 13.) After he fell into the hands of his unnatural countrymen, we find him displaying the coolest and most collected intrepidity in his appearances before governors and kings, and, lastly, before the Roman emperor;—not only keeping himself from every thing that was pusillanimous in language or demeanor, but avowing his faith and his innocence, defending both with amazing boldness and eloquence, and leaving on the minds of the most partial and unjust of his judges an impression favorable to his cause and to the dignity of his character.

And then, my brethren, you are to observe that his courage was characterised by prudence. It was free from rashness, vaunting, or foolhardiness. He did not, like some enthusiasts, court persecution, throw himself in the way of danger, or neglect or refuse to employ any lawful means of escaping or saving himself from them. When



Festus, "willing to do the Jews a pleasure," asked him if he would go up to Jerusalem to be judged. he did not suffer himself to be betrayed into a consent to this proposal by the temptation of making a display of conscious innocence and boldness; but he replied nobly and wisely in language which conveyed a severe, though tacit, reproof of the insidious and dishonorable partiality of his judge: "I stand at Caesar's judgment-seat, where I ought to be judged. To the Jews I have done no wrong, as thou very well knowest. For if I be an offender, or have committed any thing worthy of death, I refuse not to die; but if there be none of those things whereof these accuse me, no man may deliver me unto them. I appeal unto Caesar." (Acts, xxv. 9-11.) What a contrast between this and the peevish reply of Festus, who felt himself reproved and humbled in the presence of his injured but dignified prisoner! "Hast thou appealed unto Caesar? unto Caesar shalt thou go." It is thus that men clothed with authority will sometimes make a merit of injustice, and try to conceal the littleness of their mind by drawing themselves up on their chair of state, without reflecting that the concealment is seen through by those who pity more than they dispise them.

Independence of mind is a still rarer quality than intrepidity. How many are the avenues, besides that of fear, by which corruption may enter the mind, and lower its tone and deteriorate its virtue! Pride may prove in some cases an antidote to timidity. But a stronger and more incorruptible guard is required to bar the entrance of the desire which all, and especially those who have been long harassed and tossed, feel for ease and quiet—of partiality to friends, an anxiety to gratify those whom we esteem and to whom we have been indebted, and deference to public opinion and the authority of those who are held in reputation by the wise and good. To disinterestedness our apostle had added a strict training and mental discipline. He had "learned in whatsoever condition he was, therewith to be content." He was accordingly independent of external circumstances, neither buoyed up by prosperity nor depressed by adversity, blinded by favors nor biassed by injuries, elated by honor nor cast down by disgrace.

The love of fame and desire of distinction has in every age prompted men to engage in the most fatiguing and hazardous enterprises. It was this passion which contributed to form the characters of those who were so highly celebrated in Greece and Rome as heroes and patriots. An attentive consideration of their conduct may convince us that the "immense desire of glory" held a higher place in their breast than the boasted love of country. Nor were they singular in this. To find a man who is "good without show" has been always easier than to discover one who is "above ambition great." Yet no man is truly great in whom this passion is paramount. It is of a more refined nature indeed than the sordid love of gain, but still it is selfish, and therefore low. The love of what is great, and not the desire of being thought great, constitutes greatness, and a thirst for applause argues a defect and emptiness in the breast in which it resides. Nor can any man be truly independent whose governing principle is the desire of fame. He is a slave to those on whose good opinion his highest enjoyment depends—a slave, not to one, but to thousands. He must study to please them, and shape all his actions, not according to his own judgment, but theirs, and thus be under continual temptation to violate



truth and sacrifice a good conscience. Paul was not indifferent to the opinion of the wise and good. He "commended himself to every man's conscience in the sight of God." He bestowed praise on others, and therefore could not despise it in his own person. But he aimed at something higher and nobler. The glory of God, the honor of Christ, the propagation of truth and holiness, the eternal salvation of his fellow-men, fidelity to the trust committed to him, the future approbation of his Divine Master, the reward which he would confer on him, and the testimony of his own conscience, occupied, all of them, a higher place in his regards than the approbation and applause of the world. He had too much good sense not to perceive that by embarking in the cause of Christianity he had baulked all reasonable hopes of obtaining this, and he did not seek to compensate for the loss of it by courting the favor of his new friends. Listen to the appeal which he makes to the Galatians: "Do I now persuade" (conciliate the favor of) "men or God? or do I seek to please men? For if I yet pleased men, I should not be the servant of Christ." (Gal. i. 10.) And his protestation to the Thessalonians: "As we were allowed to be put in trust with the gospel so we speak, not as pleasing men, but God, who trieth our hearts; for neither at any time used we flattering words, as ye know, nor a cloak of covetousness, God is witness: nor of men sought we glory, neither of you nor yet of others." (1 Thess. ii. 4-6.) Hence it came about that he moved forward in a straight course in the discharge of his public duty, without being drawn to the right hand or to the left by the desire of securing the favour or declining the displeasure of men. Hence he continued to "tell the truth" at the expense of being "counted an enemy" by those who had held him in the highest estimation, and "shunned not to declare the whole counsel of God, keeping nothing back," however offensive or ungrateful it might be to some of the hearers. Hence he was kept from imitating those who "corrupted the word of God," and from adopting any of their disingenuous methods for removing or lessening "the offence of the cross" in the eyes of the world, which was "crucified" to him and he to it. Hence he was under no temptation of acting on the system of pious frauds for advancing a good cause, but pronounces its fundamental principle damnable. Hence he withstood to the face such as were "pillars" of the church, and rebuked the most honored of his brethren when they "walked not with a straight foot;" while, on the other hand, neither the ingratitude of his friends, nor the inveterate hostility of his adversaries, prevented him from praying and laboring for their salvation.

Yet his independence was not that of selfishness, pride, or affectation. He was condescending and indulgent to the meanest and weakest individual. In all things consistent with truth and duty, he endeavored to "please not himself, but others, for their good to edification." Every thing recorded of him justifies the striking description which he has transiently given of this part of his character: "Though I be free from all men, yet have I made myself servant unto all, that I might gain the more." (1 Cor. ix. 19.) He had before reminded the Corinthians, that he "had not used the power" by which he might justly have claimed support from them; and now he informs them, that the freedom which he had acquired by such conduct he willingly laid at their feet, that he might promote their salvation. Here you have conscious power combined with cheerful self-denial, a noble freedom with

the most rational subjection, the strictest independence with the most amiable indulgence. This is Christian virtue,—this is true magnanimity.

5. His heart was tender, and his affections warm. We are apt to regard a person of great talents with that species of cold thrilling admiration with which we look up to a mountain whose lofty summit is perpetually covered with ice and snow. Nor is this feeling altogether without reason; for such is the imperfection of human nature, that the great and gentle, the lofty and tender, are seldom seen united in the same individual. Among the apostles of our Lord, one was the Son of Thunder, and another, the Son of Consolation—one was distinguished for great, and another for good, qualities. Not that there is any real contrariety between these two kinds of qualities, or that they are absolutely incompatible. He who is the greatest is at the same time the best of beings, and is not only infinite in wisdom and power, but also "very pitiful, and of tender mercy." He upon whom "the spirit of counsel and might rested," could not refrain from melting into tears at the grave of that friend whom he was about to raise from the dead. "Jesus wept"—wept, too, over that city, the inhabitants of which were about to put him to a cruel death; and the thought of his own sufferings, which were at hand, was swallowed up in tender concern for theirs, which were at a distance. Paul had drunk deeply of this spirit of his Divine Master, and he displayed it towards his unbelieving, ungrateful, implacable countrymen, who had pursued him with the same hostility with which they had treated their Saviour. "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." (Rom. ix. 1-3.) Ah! my brethren, how difficult is it for us, "straitened," as we are, "in our own bowels," narrow and illiberal, selfish and indevout as our hearts are, to take the height of this aspiration, or penetrate the depth of its spring! There is more here than an effusion of disinterested benevolence, more than an expression of sacred patriotism. It is an ejaculation from a great heart, filled, with all goodness, long-suffering, forbearance, forgiveness, compassion, tenderness; touched with a recollection of its own former sinfulness; alive to all the ties of kindred and country; crucified to every selfish feeling; quickened and inflamed by the knowledge-surpassing love of Christ. No wonder that those who have contemplated it have taxed their ingenuity to find an interpretation of the language in which it is conveyed, which would bring it within the range of what they deem practicable, or lawful to wish and utter. Certainly, we are not to understand them in a sense which would imply a violation of Christian principle, or a denial of the indissolubility of that union between the Redeemer and all his genuine friends, in which our apostle elsewhere triumphs; but neither, on the other hand, are we to reduce their meaning to the standard of our diluted and lukewarm affections. I am averse to admit any construction of the words, which would strip them of the resemblances which they bear to the patriotic and self-devoting request of the great Jewish legislator, (Exod. xxxii. 32.) between whose character and that of Paul I think I observe such a striking coincidence, especially in the sacrifices which they made for the same cause, their "esteem of the reproach of Christ," and their exemplification of all that is amiable in union with all that is magnanimous.

The grace of God can soften the most insensible and obdurate heart, and make it overflow with loving kindness, as the waters gushed from the rock smitten by the rod of Moses. But in the present instance it purified a heart which was originally open and affectionate, directed its streams into a new and more enlarged channel, and caused to flow in upon them, with irresistible and increasing force, a tide which raised them to a supernatural height of devotion and benevolence. The strength of his devotional feelings is apparent from the whole of his writings. With what mingled admiration and delight does he dwell on the discoveries of divine wisdom in the economy of redemption! How overpowered his mind when he attempts to describe the incommensurable love of Christ! Whenever he approaches such themes he yields to the power of their attraction, and is carried away by it with such rapidity that, if unattentive, we lose him, and are unable to track his flight. He cannot speak of them in an ordinary strain. When employed in teaching men the deep things of God, he, as if unconsciously, addresses himself to God. His letters are written 'on his bended knees; and a system of divinity, comprising the most mysterious truths, is conveyed in the form of a continual prayer or thanksgiving. Of this the first chapters of the epistles to the Ephesians and Colossians are examples. Yet ardent, elevated, and even rapturous as his devout emotions are, there is nothing enthusiastical in the sentiment, or extravagant and unbecoming in the expression. Our judgment approves as excellent what he expresses in the most impassioned language; and we believe him when he tells us that he cannot reach the sublimity of his subject, just because he has raised our minds to that height which enables us to look upon it. There is nothing in his writings of the unintelligible jargon of mystics and essentialists. If it is necessary for him to "come to visions and revelations," instead of entertaining us with what he had seen and heard when "caught up to the third heaven," he has nothing to communicate, excuses his reserve by telling us that it was "unspeakable, and not lawful for a man to utter," and, introducing a subject which was more pleasing to him, because it is more edifying to us, he proceeds to descant, with his usual eloquence, on the infirmities, reproaches, necessities, persecutions, distresses, which he endured for Christ's sake. (2. Cor. xii. 1-10.)

Nor was his philanthropy less ardent than his devotion. But philanthropy is a cold affection compared with that which the apostle felt for those among whom he labored in the gospel of Christ; and which he evinced by his unwearied assiduities, his painful watchings, his anxious solicitude, his self-forgetfulness, his tenderness, his tears. "Though ye have ten thousand instructors" (says he to the Corinthians,) "yet have ye not many fathers." (1 Cor. iv. 15.) His was indeed parental affection, and that of no ordinary kind. "We were gentle among you," (he is addressing himself to the Thessalonians,) "even as a nurse cherisheth her children: So, being affectionately desirous of you, we were willing to have imparted to you not the gospel of Christ only, because ye were dear to us." (1 Thess. ii. 7, 8.) While feeding them with "the sincere milk of the word," he felt ready to pour out his blood for their sake. One would think that love could not have been more intense; and yet his removal from them caused it to burn with a more vehement flame, converting his concern for their spiritual welfare into an anxiety which grew to be agonizing and intolerable. Hearing of the persecution which raged at Thessalonica, and afraid that the

confidence of his young converts might be shaken by it, he became impatient to visit them. "Once and again" he made the attempt, "but Satan" (says he) "hindered me." At last he could "no longer forbear," but sent Timotheus, his sole companion, from Athens, to establish and comfort them; and having received a favorable report from him, he was "comforted over them," amidst all his personal afflictions; "for now" (says he) "we live, if ye stand fast in the Lord." (1 Thess. iii. 7, 8.) His fears of their stability had almost exanimated him; the intelligence of their apostasy how could he have survived? for, as he says of another church, "ye are in our hearts, to die and live with you." (2 Cor. vii. 3.)

The annals of the Corinthian church furnish us with still more striking illustrations of this part of the apostle's character. He had planted that church, been the means of converting many in it to the faith of Christ, conveyed to them a rich profusion of spiritual gifts, and left them in a most flourishing state. But after his departure, false apostles, deceitful workers, had entered among them, corrupted their Christian simplicity, and introduced many flagrant abuses. "Out of much affliction and anguish of heart he wrote unto them with many tears," expostulating with them on their conduct, and beseeching them to return to their duty. Scarcely had he despatched the letter when he began to "repent." The epistle contained nothing which was calculated to irritate them, and the object of the writer was, "not that they should be grieved," but that they "might know the love which he had to them more abundantly." (2 Cor. ii.) But love has its jealousies, and sensibility its fears, for which they cannot account at the bar of cold reason. Something might have been done to abate the severity of rigid reproof, to explain what was hard to be understood, and to ascertain the sense of what they were disposed to misconstrue. His presence among them would, in existing circumstances, add oil to the flame of contention, but another might be useful in preventing them from throwing themselves into the arms of designing leaders or abandoning themselves to despair. Accordingly Timothy is despatched to Corinth, and after him Titus is sent. In the mean time "a door is opened of the Lord" to the apostle to preach Christ's gospel at Troas; but, strange to relate! he who panted so earnestly for such opportunities, had neither heart nor tongue to improve the present. The expected messenger from Corinth had not arrived—he had "no rest in his spirit," and abandoning the rich harvest which invited his labors, he wandered, into Macedonia. Nor yet did he find ease: "For when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears." At last Titus arrives with tidings from Corinth. The apostle's letter had been well received; it had produced the intended effects; a spirit of repentance had fallen upon the church; they had applied themselves vigorously to the correction of abuses; the love which they bore to their spiritual father had revived with additional strength. "**NOW!** thanks be unto God, who always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place! Great is my boldness of speech toward you, great my glorying of you; I am filled with comfort, I am exceeding joyful in all our tribulation." (2 Cor. ii. 14; vii. 4.) What a sudden change! What a wonderful transformation! Formerly we saw him, like a soldier, wounded, weak, disabled, dispirited, fallen to the ground: now he is lifted up, victorious, and borne on



the triumphant car. Formerly, a retrospect of his toils imparted no joy to his heart, and he was ready to exclaim, "Surely I have labored in vain, and spent my strength for nought and in vain:" but the tidings of Titus had the same effect on him which the tasting of the honey had on Jonathan, and now, on looking back on the same course, he sees only a train of victories and triumphs. Such alternations of feeling, and quick changes from fear to hope, and from grief to joy, on the account of others, are incident only to tender hearts.

The same feeling dictated that wise and winning mode of address which pervades the writings of our apostle, and which he adopts whenever he has occasion to reprove, or seeks to reclaim. He is ingenious in finding excuses for his brethren. He only "partly believes" the unfavorable reports of them. He "stands in doubt" of them—is "afraid of them;" but is unwilling to think the worst. "Have ye suffered so many things in vain, if it be yet in vain?" If he had been grieved, it was only "by a part" of them. "Ye have not injured me at all." This language is not the result of art, or of a frigid prudence, but flows from the warmth of his affections, and a delicate apprehension of saying any thing which might, in the slightest degree, mar the spiritual benefit of those who were concerned.—Let me add, that his affection was not limited to those among whom he had labored personally, but extended to "as many as had not seen his face." He tells us that he felt a tender solicitude for all the churches, and for every individual in them. "Who is weak, and I am not weak? Who is offended, and I burn not?" (2. Cor. xi. 29, 29.) But I would quote the greater part of his writings, if I were to produce all the proofs of this feature of his character.

Learned men have employed themselves in forming a key to the Epistles of Paul. Without despising their labors, or undervaluing the assistance which may be drawn from them for understanding what is obscure in his writings, I cannot help saying that attention to that quality of his mind which we are now considering is the best key to his works. It will enable us to unlock the cabinet which contains such rare treasures, and to find our way into some of its most concealed and intricate compartments. It will often do more than any instrument in the art of interpretation for explaining his peculiar phraseology, his seeming tautologies, his puzzling paradoxes, his transitions, digressions, parentheses, and hyperboles. Without this sympathetic tact, the acutest critic and the most skilful divine will frequently fail in hitting his sense, following the strain of his discourse, or penetrating the depth of his argument; and they will certainly fail in perceiving his beauties. A ravishing persuasion of the sublime truths of Christianity, and an intense love to the souls of men, are the two elements which form Paul's eloquence, and by which his writings are distinguished from those of all other orators.

In fine, after what has been advanced, it is scarcely necessary for me to add, that his ardent zeal for religion was tempered with the greatest moderation. But as this part of his character is frequently brought forward in the evangelical record, it is proper that it should be distinctly stated here. Before his conversion, Paul was "exceedingly zealous of the traditions of his fathers;" but then his zeal was blind, bigoted, intolerant, and violent. His zeal for Christianity was equally ardent, but it was enlightened and liberal, and under the government of the mild and gentle principles of the religion which he had espoused. He was



"very jealous" of the honor of his new Master, and wholly devoted to his interests; but then it was as became the servant of him who was "meek and lowly of heart," and who "came not to destroy men's lives, but to save them." If "his spirit was stirred in him" when he saw the cities which he visited "wholly given to idolatry," and if he felt constrained in duty to teach that "they were no gods which were made with men's hands," this he did in the synagogues of the Jews, or in the forum, where it was customary to treat such topics; and there was nothing in his discourse which was calculated to excite sedition, or inconsistent with the decorum due to a worship founded on prescription, and sanctioned by the voice and laws of the public. If, under the influence of love to the truth and to the souls of men, he pronounced those "accursed" who should "preach another gospel," he was willing that the curse should fall on himself, provided he was found guilty of the sin. If he directed the church of Corinth to "deliver unto Satan" a vicious member, it was "for the destruction of the flesh, that the spirit might be saved." If he announced that the weapons with which he was armed were "in readiness to revenge the disobedience" of the proud and obstinate, he at the same time declares that he would not draw the spiritual sword until the "obedience" of the sound part of the church was "fulfilled," and time was given to all to repent.

What an eminent display of this temper did he give in the controversy respecting the observance of the Mosaical law, which divided the opinions and disturbed the peace of the primitive church! In maintaining the doctrine of gratuitous justification by faith, in opposition to those who would have made this privilege to depend on the performance of works, whether moral or ceremonial, he was inflexible; and he "gave place, by subjection, no, not for an hour," to those who sought to impose the yoke of Jewish ceremonies on Gentile believers. But, at the same time, he readily acquiesced in, and used his authority to execute, the decree of the apostles and elders at Jerusalem as to certain things which it was necessary for the Gentiles to avoid, in order to preserve communion with their Jewish brethren. With respect to believers of the Jewish nation, his conduct was different. He knew that the ceremonial law was virtually deprived of its obligation by the death of Christ; but he was aware that all who had embraced the gospel did not possess the knowledge and assurance of this truth, that it was the will of God that their minds should be gradually enlightened in it, and that they were accepted by him when they acted in this matter according to their conviction, and with charity toward their brethren. Accordingly, he exhorted them not to condemn one another on account of their different opinions and practices; but, at the same time, showed that it was the duty of the more enlightened to have a due regard to the scruples of their weaker brethren, and not to use their own liberty in such a way as to lay a stumbling-block before them, or to lead them into the commission of what they thought sin. In this way, while he instructed the more ignorant, and conducted them gradually to the knowledge of their Christian liberty and privileges, he repressed the rashness, selfishness, and pride of the more knowing. And the doctrine which he taught on this head he was careful to exemplify in his own practice. While he proclaimed aloud, "I know and am persuaded by the Lord Jesus that there is nothing unclean in itself," with the same breath, and in same tone, he declared, "If meat make my

brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." Hence the maxim by which he regulated his conduct in such matters: "All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not." Hence the description which he gives of his uniform behavior in every thing which was not in itself or by implication sinful: "Unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some." (1 Cor. ix. 20-22.) Here zeal and charity meet together, and truth and peace embrace one another. Here we have a genuine and living exhibition of Christian liberality, which has been so often counterfeited and caricatured; for what is true liberality of mind but a good heart shining through a clear and enlarged understanding?

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## ART. II. *Essay on the Duties of an husband.*

[From the Edinburgh Christian Magazine.]

(Concluded from page 114.)

### PART III. OF THOSE CONJUGAL DUTIES BY WHICH HUSBANDS ARE TO EXPRESS THEIR LOVE TO THEIR WIVES.

Although love is the chief duty which an husband owes to his wife, yet there are other duties of which husbands need to be put in mind. Even love itself, without the direction of prudence, may be very hurtful to the objects of it. Parents spare the rod because they love their children; and yet the wise man justly says, "He that spareth the rod hateth the child." Are there not likewise many fond husbands, who in the same sense hate their wives, suffering them without due admonition to walk in ways that are neither honorable nor safe? Our love must be enlightened by a sound judgment, that it may bring forth its proper fruits.

1. Husbands are to claim no more authority than God has given them.

Husbands are certainly entitled to act as the heads of their wives. God hath appointed the stations of both in the family, and hath given them no authority to interchange them by mutual consent. Husbands have a great variety of duties to discharge both at home and in the world; and that they may be at full liberty to discharge them, they must keep that place which becomes them in their own families. The Apostle Paul, in the third chapter of his first Epistle to Timothy, would have none admitted to bear rule in the church of God that does not rule his own house with all gravity.

It is not surprising that there are some wives who affect a power in the family inconsistent with the headship of their husbands: For it seems natural to the human race to desire power when there is any probability of attaining it. But love to our wives requires us to refuse

them any greater degree of authority than they ought to have. They can never be happy but in that station wherein God hath placed them. Much better, if the will of God be so, that we be placed in the meanest station, than that we should raise ourselves to the highest in opposition to the will of God. Nothing but pride can instigate women to claim that authority with which God has invested their husbands. It is therefore highly conducive to their welfare to have their aspiring thoughts disappointed. Better to have our pride mortified, than gratified till it procure our destruction.

But let not husbands claim that authority over their wives that they exercise over their servants. Your wife is not your servant. She is your companion, your bosom-friend, more nearly related to you than your father and mother. Your authority was not given you for the gratification of pride. It was given you as much for your wife's advantage as your own. It was necessary for domestic peace, that authority should be lodged in one of the two partners, for their mutual benefit. God has lodged it with you as a trust to be employed, no less for the comfort of the wife of your bosom than for your own.

You must not despise the counsel of your wife, as if it were an usurpation of your authority. Perhaps her advice may be good, and ought to be followed. In some cases where her mind differs from yours, whilst your judgment prefers your own, you ought to let her's have place. This must take place only in matters where conscience is not concerned. By these means you will give proof to her of your kindness, and will more easily procure obedience when you find it necessary to use your authority. Authority is always best supported by mildness.

There are certain rights possessed by a wife in a civilized country, of which she cannot be deprived with justice, if she has not plainly forfeited them. Whether they are founded in love, or equity, or custom, they will always be respected by an husband who loves his wife. If she is a virtuous woman, the heart of her husband doth safely trust in her, and he will by no means call her to an account about the articles of her expenditure. She will not be hindered from entertaining her friends at her pleasure. She will be furnished with the means of indulging the liberality of her disposition as far as the ability of her husband permits.

There are husbands who treat their wives like slaves. Their orders are given forth, and must be immediately obeyed. No counsel is asked, no remonstrances, however mild or reasonable, are allowed. Their wives can scarcely bestow a penny without their express consent. They cannot invite their friends to a meal till they receive permission. Perhaps harsh language and frowning looks add to their unhappiness.

Are such men husbands! are they not Bashaws, who inflict more misery upon their wives than those of Turkey, because in that country all women know that they must be slaves when they are wives, and meet with no disappointment when they are subjected to the will of an imperious lord? But in Christian countries, wives know that they have a title to the kindest usage from their husbands, and must be unhappy when cruel servitude is their portion, a servitude embittered by the consideration that the author of it is the man who came under the most indispensable obligations to protect their liberty, and to make their comfort one of the great objects of his pursuit.

Tyrants in a despotic government are the oppressors of their slaves

only. Tyrannical husbands are the oppressors of their friends whom they are most bound to love. The subjects of a tyrant may live many years without coming under his notice: But imperious husbands are the daily tormentors of their wives. They cannot put them to death, but what good can their life do to them when it is made bitter with hard bondage? And those men who can wantonly sacrifice, to their own capricious humors, the comfort of the life of either wife, or children, or servants, were they invested with the power of despots, would not, in all probability, keep back their hands from blood. Corrupt and selfish dispositions discover themselves differently in different circumstances. He who is a tyrant to his wife, would probably be a Nero were he set over a nation of slaves.

II. Husbands ought to maintain that respectability of character which is necessary to gain the reverence of their wives.

If wives are to be loved by their husbands, they ought to show themselves lovely in their conduct. If they do not, and consequently are not beloved, the blame lies as much upon themselves as upon their husbands. They have no reason, therefore, to complain, but rather to confess their own sin and folly. In like manner, if wives are commanded to reverence their husbands, their husbands must behave in such a way as to command reverence. If they do not, they are chargeable with the guilt of their wives as well as their own. They are their tempters to this neglect of duty. For it is evident, that all classes of persons ought to behave in such a manner as to engage their fellow men and women to perform to them the duty of their respective places and relations.

But how shall the majority of men, who must ever be in the lowest stations of life, behave so as to command reverence? Dignity may be expected in the conduct of the great: But is a dignified behaviour consistent with the station of a plowman? A plowman would render himself contemptible, were he to put on the airs and assume the consequence of a gentleman. But there is a propriety and decorum suited to stations and circumstances, which ought to appear in the behaviour of all men, and of those especially who are superiors in any relation, and consequently intitled to respect from their inferiors. Beware of every thing which may debase you in the opinion of any person, and especially of those who owe you most respect. If you would not do any thing that may expose you to the contempt of strangers or common acquaintances, be still more careful to do nothing that will make you appear contemptible or mean in the eyes of your own wife. There is no place where indecent levities become you less than in your own house, where you are a king.

Filthiness, foolish talking, and jesting, which are not convenient, are forbidden to all, and are much more unbecoming in married than in unmarried persons. Capricious humors, fits of anger on slight grounds, incivility of behaviour to friends or strangers; or the opposite temper of crouching servility, flexibility of judgment, irresolution, and frequent causeless changes in one's conduct; meanness of spirit, cowardice, parsimony carried to an indecent length, loquacity, tippling, or any other vice, degrade man in the eyes of all people of sense: and those who are most nearly related to him, and most intimately acquainted, are likeliest to know these faults and to feel their malignant influence in weakening, if not destroying that respect and love which they owe him on other accounts. If God honors you by making you a human



creature, and by placing you in a respectable station, as the head of a family, and the husband of a woman who is the glory of the man, (as the man is the image and glory of God), why would you cast yourself down from your excellency? Why do you provoke her, who is your bone and your flesh to despise or to loath you? Why do you provoke God to make you contemptible and base before the wife of your bosom, and before all the people who know you?

If you wish due respect from all, and especially from her who is under a special command to reverence you, shew out of a good conversation your works with meekness of wisdom. Believe the truth of what David said to Solomon, and Solomon to us, "*Wisdom shall promote thee. She shall bring thee to honor when thou dost embrace her. She shall give to thine head an ornament of grace; a crown of glory shall she deliver unto thee.*" That wisdom which Solomon recommends, consists chiefly in the fear of the Lord: And although the fearers of the Lord may, by some, be treated with contempt, yet, when they act in character, they are respected, however low their station, by most that know them. Your wife, at least, must be abandoned to evil, if she does not reverence you when she sees you clothed with the beauties of holiness. If she loves God and her own soul, she will look with delight and reverence to one, who is at once the most affectionate of her own friends, and one of the children of the Almighty, a member of the body of Christ, a dwelling place for his Spirit, an heir of the glory that shall be revealed, whose heart she believes is already adorned with the tempers of heaven.

True piety will have an happy effect upon the temper. It will discover itself in those amiable virtues which conciliate the regard even of those who are destitute of the grace of God. A religious man has his heart possessed and governed by that undissembled love, the fruits of which are pleasant to every beholder. He reads the Bible, and meditates upon it; and learns from it, in a lesser or greater degree, to practice justice, purity, whatsoever things are true, honorable, lovely, and of good report. He is instructed in that "wisdom which is from above, which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and of good fruits, without partiality, and without hypocrisy."

Saints are holy but in part. The old man is not entirely destroyed out of them; and the remainders of their corruption may greatly obstruct the exercise of those amiable tempers which ought to conciliate esteem. Yet they are not what they were in their tempers towards God or man. They are certainly under the governing influence of that Spirit, whose fruit is in all goodness, and righteousness, and truth. They are sensible of their defects, and ready to acknowledge them, and desirous of improving in every virtue. With all their imperfections, they are the excellent ones of the earth; and their conduct not only entitles them to respect, but will, for the most part, command it, especially from their nearest relations, who are the witnesses of those outward expressions of piety and charity, which appear in their conduct.

Wives are certainly bound to reverence their husbands as their husbands, even when they cannot reverence them as men. Yet religion cannot require them to be blind to the misbehaviour of their husbands. If Abigail had not been sensible of Nabal's vices, and even willing on a certain occasion to acknowledge them, he must have perished with all



the males of his house. 1 Sam. xxv. 25, 26, 34. Yet we find Eli's daughter-in-law inspired with no small degree of respect for a husband who was a worse man than Nabal. The news of her husband's death was one reason, along with others of great weight, for that extreme anguish which proved fatal to her life. 1 Sam. iv. 19, 21.

But certainly it must be very hard and difficult for a woman to give due reverence to a man as her husband, whose behaviour exposes him to contempt as a man: And he must be a man of a very strange constitution of soul, who can satisfy himself with that kind of respect only to which his relation entitles him from his wife.

What has been said may be understood to include all the duty by which an husband is bound to express his love to his wife: For the more careful he is to discharge every duty of the relation which he bears to her, the more she may be expected to reverence him. But it may be useful distinctly to mention and enforce some other duties of this relation. We observe therefore,

III. That husbands ought to pay the same attention to the welfare and comfort of their wives as to their own; if they do not, can they say that they love their wives even as their own bodies?

He that laboreth, says Solomon, laboreth for himself, for his mouth craveth it of him. A married man must labor for his wife as well as for himself, for his wife and children are parts of himself. Idleness and slothfulness are disgraceful in all who are able to work, but most of all in married men, whose labor is necessary for the support of their families. A man who has a wife depending upon him for support, must often labor harder than in his former days, and deny himself some of those personal enjoyments to which he then thought himself entitled. But if he truly loves his wife, he will labor more cheerfully than ever, and will deny himself innocent gratifications with much more pleasure than he once indulged them, when he does it for one who is dear to him as himself. All toils will be sweetened by the consideration of her for whose support they are endured: All instances of self-denial that are necessary for the good of his family, will be luxurious indulgences. He will not say, For whom do I labor and bereave myself of rest? It is his happiness to be in possession of a treasure that overpays all his exertions.

He who provides not for his own, and especially for his own wife, is worse than an infidel. Husbands ought cheerfully, not only to provide by the fruit of their labor what is necessary for the comfortable subsistence of their wives, but likewise (if they are not very bad wives) to give them the use and management of some part of their gain. They are little to be trusted if they deserve not to have household-affairs under their direction; and a reasonable supply of money and other things necessary to gratify their laudable or innocent dispositions. But circumstances and Christian prudence must regulate the quantity of an husband's allowance to his wife.

The Apostles Peter and Paul address cautions to women against finery in apparel. Husbands, if possible, should enable their wives to appear with decency, as far as their circumstances will allow; but certainly they are under no obligations to enable them to transgress the admonitions of the Apostles, and thus to disable their husbands from affording the expences which humanity, their own credit, and religion require.

It is well known that both men and women have dispositions exceed

ingly different, and that what will make one person happy, will often make another miserable. A proper regard is due from husbands to the temper, the taste, and the feelings of their wives. Why should you give them half an hour's uneasiness, even by things that need not make them uneasy. They have their own particular turn of mind, so have you; and you are vexed or displeased when it is thwarted. There are indeed foibles in the tempers of men and women, of which it would be a piece of kindness to show them the folly. But we must not attempt to cure either mental or bodily distempers by remedies worse than the disease.

Men of delicate feelings can enter with great readiness into the feelings of others, and thus are able to go all the length which it is proper to go in rallying or in reproving foibles without the risk of going farther. Those of less delicate feelings ought to be cautious how they attempt to rally those weaknesses, of which, nevertheless, they ought to endeavor, by proper means, in due time and place to make others sensible.

You must likewise shew your love to your wife by all proper expressions of kindness and attention to her relations. Honor her father and mother as your own. Let her brethren and sisters be yours. If any of her relations need your bounty, grudge it as little as if it were expended on your own blood-relations. The laws of the land, and common language, teach you that your wife's relations are yours also. It must be so if you are one flesh with her.

She has probably other friends whom she loves as dearly as her relations. If they are well chosen, let them be your friends also. If they are not, use them not rudely, but endeavor, by gentle methods, to put an end to connections that may be dishonorable or hurtful.

In the troubles of your wife, shew your sympathy in a way becoming a man and a Christian. Be not angry with her when you think she is too much dejected, or even when her temper is somewhat ruffled. Administer such comforts as the Scripture prescribes, and grudge not the expence that may probably be useful to her. If Christians in general ought to bear one another's burden, let not husbands think it hard to bear the burdens of their wives. Your sympathy will preserve them from sinking under their sorrows. Your kind counsels will guard them against the dangerous extremes of passion. Even a word spoken to them in season, how good is it! It has often strengthened the weak hands, and confirmed the feeble knees.

But is it always necessary for a husband to consult the comfort of his wife? Yes. But it is to be remembered that health is sometimes to be obtained by cutting or burning, and comfort is often not to be obtained but by pain and sorrow. Your wife may be peevish, or passionate, or disorderly in her conduct to such a degree, that for her happiness it is necessary to give her a lively piercing sense of the evil of her conduct. Jacob did what love as well as duty prescribed, when, by words of sharp rebuke, he made Rachel sensible of her impiety, in saying, Give me children, or else I die. David acted like a saint when he reproved Michal with still greater severity, for ridiculing his own devout behaviour before God. You may, you must rebuke even the wife of your bosom, when she acts undutifully to God. But let no angry passions, let no bitterness of resentment dictate your reproofs; then they are not reproofs, but reproaches. Let it appear that you feel as much pain as you give, and that a regard for the best interests

of your wife is the only thing that would induce you to wound her mind by reflections on her conduct.

IV. Live with your wife as an heir together with her of the grace of life.

Have you no sufficient reasons to think that she is an heir of this grace? May it not be expected then that you will weep for her in secret places? Can you bear without anguish the thought that part of yourself is an heir of everlasting condemnation? Beseech her, for God's sake to have compassion on you, and on her own soul. Often suggest to her mind those considerations of terror, or of hope, that may awaken in her serious thoughts of fleeing from the wrath to come. Let your fervent prayers be daily presented to God on her behalf, that she may be made a partaker of his salvation. If she were stretched on the bed of affliction, and in imminent danger of death, would you not, without delay, seek the assistance of the best physicians, and watch over her with incessant attention, and apply to her every medicine, pleasant or bitter, that might restore her health, and remove your disquieting apprehensions? Will you then bestow no care upon her soul, or neglect to implore the help of the great Physician when her soul is sick unto death? If unpleasant reproofs appear necessary, let them not be wanting. They are like a bitter potion that is necessary for the restoration of health; it cannot be swallowed without reluctance, but the bitterness of the draught is far more than compensated by its pleasant effects.

But most husbands who fear God have joined themselves to wives of whom they hope better things, and things that accompany salvation. And it will not be needful to enforce upon them in many words the exhortation to contribute their endeavors for promoting the work of grace in their wives. They themselves are taught of God, to love their wives even as Christ loved the Church. Happy would it be if we saw many such couples as Zacharias and Elizabeth, Luke i. or Aquila and Priscilla, Acts xviii.

Very frequently it will be the case that husbands and wives entertain a good opinion of one another, mingled, however, with fear, lest either the one or the other fail of the grace of God. It is not possible or necessary for us to obtain absolute certainty concerning the spiritual condition of our partners. Husbands, without breach of charity, may suggest, in the course of Christian converse with their wives, such considerations as may awaken them to repentance if their hearts should not be right with God. Christians of every description are well authorised to watch over one another, lest any man fail of the grace of God. Paul deserved the thanks of the Corinthians for his godly jealousy over them, lest their minds should be corrupted. Your wives, if they love their own souls, will love you the more for your anxious solicitude about their eternal salvation.

Some husbands may need a caution against needless jealousies on this head. Our wives are not to be placed in the black roll because they are not precisely like ourselves. We have our defects of one kind, they perhaps have defects of an opposite kind. Ours may be as bad as theirs, although our pride will not allow us to see them.

Husbands ought to be furnished with as large a measure of religious knowledge as they can attain, for the benefit of their wives, as well as their own: For the Apostle enjoins wives who wish to know any thing, to ask their husbands. They ought to be the first to introduce that

religious converse from which they may receive equal benefit with their wives.

They ought, with prudence and mildness, to check every kind of discourse which is not authorised by the law of charity. On the Lord's day they ought especially to be on their guard against introducing, or suffering to be introduced, any kind of discourse that tends not to edification. Every opportunity should be embraced to make or to strengthen serious impressions. The sickness or the deaths of neighbors, the dispensations of God to the family, remarkable occurrences in the church or in the world, will often afford occasion for observations good to the use of edifying.

When afflictions are sent by God upon your wives, you ought to suggest proper directions, as well as consolations. For this end you ought to furnish yourselves richly from the Scriptures with counsels, examples, and promises suited to a state of affliction.

A good example must be one of the principal means employed for recommending religion to your wife. Beware of unsteadiness, of censoriousness, of every thing that may either render your piety suspected, or give it a gloomy and forbidding appearance. Endeavor to rejoice evermore, that your wife may be won with your good and amiable conversation, coupled with a fond attachment to herself.

None, it is to be hoped, will say, that if so many duties are required from an husband, it is good not to have a wife. It is indeed not good to have a wife that you do not love. But if you are a Christian, and love your wife, the performance of these duties will fill your days with pleasure; and whilst you use your best endeavors to prepare her for the pleasures of a better world, you will be filled with joy, in the hope that the woman who now lies in your bosom will still be yours (though no longer your wife) in a happier connection. She will be your joy, and a cause of rejoicing in the day of the Lord Jesus.

Many who know not, or who love not the name of Christ, fondly love their wives, and place in them their chief delight. But how transient are their joys? They know that death must soon dissolve the connection in which they place their happiness, and are without all hope of its ever being restored, or exchanged for happier connections. But here is the joy of the Christian, when he looks forward to the time of separation from what he most loves on earth, he knows that there is a day fast approaching, when he shall again enjoy all his friends in a state of inconceivable improvement, and when those who were related to him in the Lord, as well as in the flesh, shall be joined with him in a state of society unspeakably more delightful than any enjoyments which this perishing world affords.

The world greatly mistake the character and temper of the Christian. What pleasure, it will be said, can that man take in his wife, who is expressly commanded by his Lord, in consideration of the brevity of life, to be as if he had none? But those who obey this commandment, enjoy a thousand times more pleasure than those who despise it. Other men enjoy the comforts of this relation no longer than they; For their views of the approaching period of their life do not make it shorter: But they are powerfully impelled by this consideration to live together as heirs of the grace of life, that they may be cheered with the joyful prospect of an immortal union in that region where there is no marrying, because all the blessed inhabitants from this earth are made like to the angels of God.



There are wives who exceed their husbands in knowledge or piety. When this is the case, let not the husband be ashamed to learn from his wife, nor indulge a mean jealousy, as if an invasion were made upon his authority in the house, by the superior attainments of his partner. Her knowledge will teach her, and her piety dispose her, to yield to him with pleasure that place which God hath given him. She will be fit and ready to give him many good counsels; and let him bless God that he has such a wise and faithful counsellor so ready at his side. If he complains of his inferiority, let him complain of himself, and be stirred up to emulation.

There are husbands so impious, that they dislike religion both for themselves and for the companion of their lives. They will neither enter into the kingdom of God, nor suffer their dearest friends to enter. It is not enough for them to bring down damnation on themselves, unless they involve the wife of their bosom in the same misery? But let them remember, that a double damnation shall be the portion of those who are the instruments of perdition to others. L.

### ART. III. *Missionary Intelligence.*

(Continued from P. 237.)

#### *Mission to Syria and the Holy Land.*

BEYROOT.—Eli Smith, William M. Thompson, and Story Hebard, *Missionaries*; Mrs. Thompson, Mrs. Hebard. One native helper.

JERUSALEM.—George B. Whiting, and John F. Lanneau, *Missionaries*; Mrs. Whiting, and Miss Tilden.

LARNIKA, on the island of Cyprus, connected with this mission. Lorenzo W. Pease, James L. Thompson, and Daniel Ladd, *Missionaries*; Mrs. Pease, Mrs. Ladd.—One native helper.

*On a visit to the United States.*—Isaac Bird, *Missionary* and wife.

(3 stations; 9 missionaries 8 female assistant missionaries, and 2 native helpers;—total 9.

Miss Williams was united in marriage to Mr. Heber on the 6th of October. Mrs Smith, after suffering much in consequence of shipwreck on the coast of Caramania, while on the way with her husband to Smyrna for the benefit of her health, slept in Jesus at the latter place, September 31st. She possessed uncommon excellence of character. In the shipwreck Mr. Smith lost the valuable manuscript of a journal kept by him during his tour through the Hooran and the country north of Damascus in the year 1834, which he had not found time to prepare for the press.

While on a visit to Constantinople, Mr. Smith procured about 200 models of Arabic letters for the cutting of a new fount of type in that language. He succeeded in so shaping these that punches formed from them will make not far from a thousand matrices and letters, and a fount embracing nearly every variety. These models he left in the hands of Mr. Hallock at Smyrna, who will probably succeed in cutting the punches. The Arabic fonts now in use by the mission are very imperfect. The printing during the year 1836, all in Arabic, amounted to 4,200 copies, and 381,000 pages. A printer is much needed.

Four of the regular attendants on the Arabic preaching at Beyroot



are thought to be truly pious; and the brethern see cause to hope that a work has commenced in many hearts, which will receive its completion in heaven.

The excitement among the Greeks for a time had much effect on the schools. It led to the establishment of a large school by the Greek bishop as a substitute for the mission schools, to which of course the mission could have no objection. The ecclesiastics, however, feel no real interest in the education of the youth, and the people are learning the fact. The seminary, under charge of Mr. Hebard, has ten boarding and a number of day schoolars. At Jerusalem there is a decidedly christian school of about twenty Mussulman girls, taught by Mrs. Whiting and Miss Tilden. Mrs. Dodge and Mrs. Hebard teach a female school at Beyroot containing about 40 schoolars. Missionaries are needed for Damascus, Aleppo, Tripoli and Ladakia.

A part of Syria was shaken by an earthquake on the first day of the present year. Safet and Tiberia, with some neighboring villages, were totally destroyed.

Mr. and Mrs. Ladd arrived in Cyprus October 28th. The storm of hostile feeling among the Greeks against evangelical religion and influence, passed over Cyprus with little effect. The three mission schools contain nearly 200 schoolars. The need of schools—if any use is to be made of the printed word of God—is apparent in the fact, that in thirty-six villages, containing 5,355 inhabitants, only sixty-seven could read at all, and these not fluently.

*Mission to the Nestorians of Persia.*

OOROMIAH—Justin Perkins, and Albert L. Holladay, *Missionaries*; Asahel Grant, M. D., *Physician*; William R. Stocking, *Teacher*; and their wives.—One native helper.

(1 station; 2 missionaries, 1 physician, 1 teacher, 4 female assistant missionaries, and 1 native helper;—total 9.

Messrs. Holladay and Stocking, and their wives embarked at Boston for this mission January 7th. in April they were on the Black Sea proceeding to Trebizond. A printing press accompanied them. A fount of Syro-Chaldaic type, adapted to the taste of the Nestorians has been procured in London. A printer is indispensable; but pious and competent printers willing to devote themselves to gratuitous service in connection with foreign missions, are not easily found.

The same tide of prosperity, as in the beginning, continues to attend this mission; except that the members suffered last year from a fever then prevalent at Ooroomiah. The sick resort from all quarters to Dr. Grant. Fifty operations for cataract had greatly increased his celebrity. One of his patients was a Kurdish chief from the banks of the Tigris.

The seminary contains 44 boarding scholars from different Nestorian villages. Among them are three deacons and a priest. Priest Abraham, the one who resided with Mr. Perkins at Tabreez, performs the active duties of the school, assisted by two deacons as monitors; but Mr. Perkins devotes much time to it. There are three free-schools, containing near a hundred scholars.

The numerous fasts and feasts among the Nestorians exert an unfavorable influence upon temperance, industry, and the schools; and in their public worship there is much room for reformation. In connexion with these things it is delightful to think of the lights of scriptural doctrine and example, which are now shining upon that venerable and in-

teresting remnant of the church of Antioch. In February the mission commenced translating the Bible into the Nestorian language. That language is a modification of the ancient Syriac.

A friendly correspondence has been opened with the patriarch of the Nestorians, residing at Joolamerk among the Kurdish mountains, preparatory to a visit to him, which is justly deemed of great importance. The committee hope the time is near when a branch of the mission shall be established at this seat of ecclesiastical power in the Nestorian church.

*Mission among the Mohammedans of Persia.*

James L. Merrick, *Missionary*.

In June of 1836, Mr. Merrick, accompanied by two German missionaries, proceeded to Teheran, the seat of the Persian government, and from thence to Isfahan, the head quarters of the Soofies and grand seat of the Sheah faith. Here they were exposed to great personal danger, from the bigotry of the people, but the Lord delivered them. Mr. Merrick remained a fortnight in this city, and then continued his journey to Sheeraz, his companions returning to Tabreez. Here in the city where Martyn translated the New Testament into the language of Persia, he found at least a safe resting place for the winter. His impressions concerning the Mohammedans of Persia as affording a present field for missionary labor, are by no means favorable.

*Mission to the Mahrattas..*

BOMBAY.—D. O. Allen, *Missionary*; Elijah A. Webster, *Printer*; George W. Hubbard, *Teacher*; Mrs. Webster, Mrs. Hubbard.

ALIBAG—Cyrus Stone, *Missionary*; and wife.—A. F. Fonceca, *native helper*.

AHMEDNUGGUR.—George W. Boggs, and Henry Ballantine, *Missionaries*; Amos Abbot, *Teacher*; and their wives.—Dajeeba, *native helper*.

MALCOLM PAITH.—Allen Graves, *Missionary*, and wife, and Miss Orpah Graves.

JALNA.—Sendol B. Munger, *Missionary*, and wife.—*On a visit to the United States*.—Miss Cynthia Farrar, *Teacher*.

(5 stations; 6 missionaries, 1 printer, 2 teachers, 10 female assistant missionaries, and 2 native helpers,—total 21.)

Important changes have been made, the past year, in the internal arrangements of the missions. The chief force has been thrown more inland. Mr. Allen has the principal editorial care of the printing establishment at Bombay. The seminary is to be at Ahmednuggur. Alibag, is a new station in the Concan in the midst of the schools which have long been there. Jalna is in the dominions of the Nizam, a Mohammedan prince nominally independent. Malcolm Paith is a health-station where Mr. Graves prosecutes his translations.

The Mahratta printing from January 1st to September 30, 1836, amounted to 42,750 copies, and 3,301,400 pages. The Mahratta pages, printed from the beginning, are 21,809, 850. Mr. Webster, the printer, has cut and cast a new and improved fount of Mahratta type.

Near the close of last year, Messrs. Stone and Munger visited Jalna, preparatory to the commencement of a new station there. It is not yet certain that a missionary will be allowed by the Nizam to reside there permanently: No report has been received concerning the condition of the schools last year. The number, the year before, was forty, containing 1620 scholars. At the last annual meeting of the mission, arrangements were made for increasing its efficiency in nearly

all the departments of labor. The Committee are expecting to send out a reinforcement as soon as the adequate means are furnished.

*Madras Mission.*

MADRAS.—Minor Winslow and John Scudder, M. D., *Missionaries*; and their wives.

(1 station; 2 missionaries, and 2 female assistant missionaries;—total, 4.)

The leading object of this mission is to sustain a large printing establishment for printing the Scriptures, religious tracts, and other necessary books in the Tamul language. Mr. Winslow and Dr. Scudder removed to this place with their families from the Ceylon mission, about a year ago, to commence the mission; but the Committee, for want of funds, have not yet been able to send them a printing establishment. The brethren find a wide door to usefulness opened before them. They have twenty-five schools, containing 500 boys and girls, and have regular preaching on the Sabbath. The government has given them formal permission to prosecute their work any where in the Madras presidency.

*Madura Mission.*

MADURA.—Daniel Poor, William Todd, and J. J. Lawrence, *Missionaries*; and their wives. Thirteen native helpers.

DINDEGAL.—Robert O. Dwight, *Missionary*, and wife.—Five native helpers.

*Stations not yet known.*—Henry Cherry, Edward Cope, Nathaniel M. Crane, Clarendon F. Muzzy, William Tracy, and F. D. W. Ward, *Missionaries*; John Steele, M. D., *Physician*; and their wives.

(2 stations; 10 missionaries, 1 physician, 11 female assistant missionaries, and 18 native helpers;—total, 40.)

Mr. and Mrs. Poor, who have long been members of the Ceylon mission, removed to Madura early last year. Mr. and Mrs. Eckard have been re-united to the Ceylon mission. Mr. Hall, on account of his health, has returned to this country. Mr. and Mrs. Dwight joined the mission in April of last year. Mr. Todd has been united in marriage to Mrs. Woodward of the Ceylon Mission. Six missionaries and a physician with their wives, embarked at Boston for this mission Nov. 23d, and arrived at Madras in March. Mr. Dwight commenced a station at Dindegall near the close of last year. The schools connected with the mission are 30 in number, containing 1214 pupils. A school of higher character has been opened. Nearly half of the 18 native helpers are from the Seminary at Batticotta in Ceylon. This field is one of great extent and promise, and is so regarded by the mission.

*Mission to Ceylon.*

TILLIPALLY.—Benjamin C. Meigs, *Missionary*, and wife. Nine native helpers.

BATTICOTTA.—Henry R. Hoisington and John M. Perry, *Missionaries*; Nathan Ward, M. D., *Physician*, and their wives. One native preacher and 17 native helpers.

ODOOVILLE.—Levi Spaulding, *Missionary*, and wife. Seven native helpers.

PANDITERIPO. Samuel Read Eckard, *Missionary*, and wife. Five native helpers.

MANEPY.—Eastman S. Minor, *Printer*, and wife. Four native helpers.

CHAVAGACHERY.—Samuel Hutchings, *Missionary*, and wife. One native preacher, and 11 native helpers.

**VARANY.**—George H. Apthorp, *Missionary*, and wife. Six native helpers.

*Eight out-stations.*—Twelve native helpers.

(7 stations, 9 out-stations; 7 missionaries, 1 physician, 1 printer, 9 female assistant missionaries, 2 native preachers, and 71 native helpers; total, 91.)

In this mission there are 155 free schools, with 6,035 pupils, nearly one-tenth of whom are females; 37 pious school-masters; a female seminary, with 75 boarding scholars; a seminary for males, with 166 boarding scholars; 302 native members of the church in good standing; and an average native congregation on the Sabbath at each station, of nearly 400 persons, a considerable proportion of whom are native youths in the schools. Not less than 15,500 children have been taught in the schools since the commencement of the mission. The desire of parents to enter their children in the seminary has been so great, notwithstanding the strong probability that they will there become christians, that the mission has resolved no longer to give board to any in their preparatory studies. The parents will bear the expense.

Of books and tracts in the Tamul language, 346,500 copies and 8,947,800 pages were printed the last year; making 14,785,400 pages from the beginning. Three presses are in operation. This mission has been blest with as many as seven gracious visitations, or revivals of religion, since its commencement. As a consequence of the 6th, 61 were added to the churches: and 77 as a consequence of the last.

#### *Mission to Siam.*

**BANKOK.**—Stephen Johnson and Charles Robinson, *Missionaries*; Dan. B. Bradley, M. D., *Physician*, and their wives.

(1 station; 2 missionaries, 1 physician, and 3 female assistant missionaries;—total 6.)

The Siamese possess a country of almost unequalled fertility, and, by immigration and otherwise, are rapidly increasing in numbers. They are rising, also, on the scale of civilization. The people generally are mild and tractable, and treat Europeans with deference.

There seems to be no serious obstacle at present in the way of prosecuting all kinds of missionary labor in Siam, and gaining access to all classes of the people. Within 3 or 4 miles of our missionaries, there are a million of human beings, and the country is full of inhabitants. Mr. Johnson directs his labors chiefly to the Chinese, and Mr. Robinson to the Siamese. The whole number of those who received medical aid from Dr. Bradley, is 3,800. They were of all classes, and from all parts of the country. Very many of them have carried away some knowledge of the gospel.

The mission has a printing establishment, but no printer. The first and only Siamese tract they have printed is of eight pages, and contains a summary of the divine law and of the gospel. About 4,000 Siamese tracts have been circulated in Siam by different missionaries, from the beginning, and about 40,000 volumes in Chinese.

Sixteen or eighteen ordained missionaries and five missionary physicians are requested by the mission for Siam and its dependencies, and there are certainly reasons enough for sending them, if the means and men are furnished.

#### *Mission to China.*

**CANTON.**—Elijah C. Bridgman and Peter Parker, M. D., *Missionaries*; S. Wells Williams, *Printer*. David Abeel, *Missionary*, on a visit to the United States.



(1 station; 3 missionaries, and 1 printer;—total, 4.

This mission has been sorely bereaved the past year by the death of Mr. Stevens, which took place at Singapore January 5th. In one important respect at least the Chinese missions are making progress. They are acquiring and diffusing a knowledge of the country, people, government, laws, religion and language of China. And they are gradually multiplying the means of assault upon the blind, atheistical superstitions of that great empire. Thirteen tracts, new and old, and a harmony of the Gospels, were sent down to Singapore, last year, to be printed. Mr. Bridgman is preparing a history of our own country, to be published by the Society for the Diffusion of Useful Knowledge in China. Since the imperial edict consequent upon the voyage up the coast, no block printing can be done in Canton, and it has become difficult to exert a direct religious influence upon the Chinese. The number of spies and officers of government on the watch makes it somewhat dangerous for a Chinese to receive a book from the hands of a missionary. The difficulty of operating upon the Chinese within these bounds of the empire, imparts a greater interest to the million of emigrants without these bounds, who may be freely approached, and many of whom are annually returning to their homes in the different provinces. Mr. Bridgman has been requested by the Committee to withdraw from the editorial responsibility of the Chinese Repository; that work having accomplished its principal object in respect to the Christian community at home, and the present exigencies of the mission requiring that those who have a knowledge of the Chinese language, should devote their whole time and strength to labors in that language.

*Mission to Singapore.*

SINGAPORE.—Ira Tracy, James T. Dickinson, Matthew B. Hope, M. D., and Joseph S. Travelli, *Missionaries*; Alfred North, *Printer*; Mrs. Tracy, Mrs. Travelli, Mrs. North. Stephen Tracy, M. D., *Physician*, and wife temporarily stationed here.

(1 station; 4 missionaries,—one of them a physician, 1 physician, 1 printer, 3 female assistant missionaries, and 1 native helper;—total, 10.)

Messrs. Hope and Travelli, and Doct. Tracy arrived at Singapore in December. The type foundry has the means of casting type in Malay, Bugis, Javanese, and Siamese. It has good founts of Malay and Bugis type, and a fount of Chinese metallic type on a somewhat limited scale. The establishment can easily be enlarged. Eleven Chinese block-cutters, a copyist, and eight or ten printers were employed last year. Blocks for the revised New Testament were completed, and also for twelve tracts by Mr. Gutzlaff, some of which were large. The printing could not have fallen short of 100,000 copies, and 2,500,000 pages.

There is reason to apprehend that the proportion of intelligent readers in that part of the world, is smaller than it has been supposed. Our seminary at Singapore will have to surmount very great difficulties, before it comes into successful operation—difficulties growing chiefly out of the extreme indifference of parents to the education of their children, and to their fear of the religious influence which the seminary would exert upon them.

*Mission to Java.*

Elihu Doty, Jacob Ennis, Elbert Nevius, and William Youngblood, *Missionaries*, and their wives, and Miss Azuba C. Condit.

(4 missionaries, and 5 female assistant missionaries;—total, 9.

These missionaries reached Batavia Sept. 15th, and immediately commenced the study of the Malay language. After three months, Messrs. Doty and Nevins began the study of Chinese. Permission has been received from the government to reside at Batavia, and leave has been requested for Messrs. Doty and Ennis to visit the eastern shores of Java and some other islands under Dutch government, to determine upon the permanent site for their mission. To this petition no answer had been received when the brethren last wrote. Two missionaries destined to this mission, are detained by the present deficiency of funds.

#### *Mission to Borneo.*

SAMBAS.—William Arms and Samuel P. Robbins, *Missionaries*; and Mrs. Robbins.

(1 station; 2 missionaries, and 1 female assistant missionary;—total, 3.)

Mr. Arms spent four months of the last year in Borneo, at Potiana and Sambas; travelled interior a hundred miles; saw the Dyaks in their villages; and collected such information as he could respecting their numbers, religion, languages, character, customs, and the practicability of a mission among them. He made a second visit to Bornea at the close of the year, with the expectation of remaining at Sambas. Mr. and Mrs. Robbins were on the point of proceeding from Singapore in March to join Mr. Arms.

#### *Mission to the Sandwich Islands.*

##### HAWAII.

KAILUA.—Asa Thurston, *Missionary*, and wife.

KAAWALOA.—Cochran Forbes, *Missionary*, and wife.

WAIMEA.—Lorenzo Lyons, *Missionary*, and wife.

HILO.—David B. Lyman and Titus Coan, *Missionaries*, and their wives.

##### MAUI.

LAHAINA.—Dwight Baldwin, M. D., *Missionary*, and wife, and Miss Maria C. Ogden.

LAHAINALUNA.—Lorin Andrews, Ephraim W. Clark, and Sheldon Dibble, *Missionaries*; Edward H. Rogers, *Printer*; and their wives.

WAILUKU.—Jonathan S. Green, and Richard Armstrong, *Missionaries*, and their wives, and Miss Lydia Brown.

##### MOLOKAI.

KALUAHA.—Henry R. Hitchcock, *Missionary*, and wife.

##### OAHU.

HONOLULU.—Hiram Bingham, Reuben Tinker, and Lowell Smith, *Missionaries*; Garret P. Judd, M. D., *Physician*; Levi Chamberlain, *Secular Superintendent*; Henry Dimond, *Bookbinder*; Edwin O. Hall, *Printer*; and their wives.

EWA.—Artemas Bishop, *Missionary*, and wife.

WAIKALUA.—John S. Emerson, *Missionary*, and wife.

KANEONE.—Benjamin W. Parker, *Missionary*, and wife.

##### KUAI.

WAIMEA.—Samuel Whitney, *Missionary*, and wife.

KOLOA.—Peter J. Gulick, *Missionary*, and wife,

WAIOLI.—William P. Alexander, *Missionary*, and wife.

*On a visit to the United States.*—William Richards and Ephraim Spaulding *Missionaries*, and their wives.

*On their way to the Islands.*—Samuel Bliss, Daniel T. Conde, Mark Ives, and Thomas Lafon, M. D., Missionaries; Seth L. Andrews, M. D., Physician; Samuel N. Castle, Assistant Secular Superintendent; Edward Bailey, Amos S. Cook, Edward Johnson, Horton O. Knapp, Edwin Locke, Charles McDonald, Bethuel Munn, Wm. S. Van Duzee, and Abner Wilcox, Teachers; and their wives; and Miss Maria M. Smith and Miss Lucia G. Smith.

(15 stations; 27 missionaries—two of them physicians, 2 physicians, 2 secular superintendents, 1 book-binder, 2 printers, 9 teachers, and 47 female assistant missionaries;—total, 90.)

During the year ending June 1, 1836, the mission performed 1,350 christian marriages; admitted 212 natives to the church; and printed 157,929 books and 11, 606,429 pages. More than 900,000 of these pages were octavo, 675,000 quarto, and nearly all the rest duodecimo. The whole number of native church members is 916, or an average of 45 to each church. The number received from the beginning is 1,078, of whom 105 have died in the faith. The whole attendance in the congregations each sabbath, on an average, is 14,500, or about 900 to a congregation—a larger number than is ordinarily witnessed in houses of public worship in our own country. The whole amount of printing at the islands from the beginning, is 1,236,457 books, and 54,138,485 pages. Of the Kumu Hawaii, a semi-monthly paper, 3,000 copies are circulated. At the station of Wailuku there were 600 subscribers for this paper. The natives write more and more for its pages. A monthly publication of 12 pages, designed chiefly for children, was commenced a year ago. It is only sixteen years since the language was reduced to writing.

The people renounced their national religion about eighteen years ago, and almost immediately were thrown by the providence of God into the arms of our faith and charity. As a nation, the islanders have again and again refused the proffered religion of papal Rome, professedly that they might give undivided attention to that which we had brought to them. A crisis in the religious state of the nation, and in the work of the mission, having arrived, the missionaries asked for 18 more ordained missionaries, two physicians, and 21 lay teachers, to make the whole waiting people at once acquainted with the gospel. Two physicians, three preachers, and nine teachers, were sent the past year. Do any still ask, why so many laborers are employed at the Sandwich Islands? The answer is, that the work, which Providence has made ready for our hands by signal interpositions, may be accomplished in the shortest possible time, and thus a glorious exemplification can be afforded to the church and the world of what christian missions, through the power of divine grace, may effect. In no other nation could the board so well make the experiment, as in that.

The manufacture of cloth has thus far been as successful as was expected. So far as schools are concerned, the mission now directs its attention chiefly to the children and youth. The chiefs encourage schools for these, and they have met with unexpected success. The people have built a number of schoolhouses in different parts of the islands. The seminary at Lahainaluna contains 88 scholars. It is beginning to furnish teachers of some value for the schools. A central female boarding school is about being commenced at Wailuku. On the whole, though a work of vast magnitude remains to be done, before the people will compare with civilized christian communities in their social and domestic character and general condition of habits. there is a con-

stant and very perceptible improvement in all these respects. In one respect, the islanders may take precedence of all civilized communities. The manufacture, sale, and use of ardent spirits is prohibited on all the islands, except Ohau; and on that island a petition was drawn up and signed by the chiefs and more than 3,000 of the most respectable natives of Honolulu and its vicinity, asking the king to suppress entirely the sale, manufacture, and use of such spirits.

#### ART. IV *Obituary Notice.*

TO THE EDITOR OF THE RELIGIOUS MONITOR.—REV. SIR—The accompanying article was originally prepared for your publication, but as some of the friends of the deceased do not take the Monitor, it was thought best to insert it in the Washington Sentinel and distribute some of the papers. But as it has there been published in a mutilated form, I trust that you will insert it entire, and so oblige, at least, some of your friends and patrons.

J. W. H.

DIED—In Argyle, Washington Co., N. Y., Sept. 12, 1837, ARCHIBALD M'NEIL, Jr. in the 27th year of his age.

It is not the object of this article to give a detailed account of the affairs of his life, nor pass encomiums upon his virtues, as is sometimes undeservedly done in similar cases; but simply to state so much of his life that his true character may be known, his departure felt, and his loss lamented. In the spring of 1830, he entered upon a course of education under the instruction of the Rev. J. P. Miller, and after making some advancement, he proceeded to the Academy in Cambridge, from that to Fairfield, and thence to Union College, where he graduated in July 1836. To do justice to his memory, it is necessary to observe, that he was not all this time engaged in study, but was sometimes prevented by sickness, and was also employed in communicating to others that knowledge which he himself had acquired. During this time he made that progress which enabled him to obtain an honorable standing among his fellow students, and gain the esteem and approbation of his instructors.—Since his graduation until his last illness, he was employed in teaching a public school, which, through the influence of that flattering though unyielding disease, the consumption, he was obliged to leave before the time of his engagement for teaching had expired. Without possessing those bold and unusual traits of character, which, under the influence of grace, have made men more than ordinarily beneficial to mankind, or by which, without that divine energy, they have been scourges to the human race, he was favoured with those more amiable and excellent properties of mind, which rendered him useful in society, and universally beloved and esteemed.—He possessed a most amiable disposition—a generous spirit—a magnanimous soul—and without gilded hypocrisy, a pious heart. He was true and faithful in friendship, and it is believed, he had not an enemy. Reserved and unassuming, he never interfered with other men's business, nor crowded himself uncalled for upon the duties of society; but always in turn performed the exercises of the scholar and the christian. He did not only possess those happy traits of character which are sometimes



bestowed by the hand of nature, and which render a person useful and agreeable in society; but he was also a professor of that religion for which many have died, and by which he was supported and comforted in his dying moments. Though on account of the rapidity with which he was eventually taken away, he was unable to speak much, yet the expressions which occasionally dropped from his lips told that his mind was directed to the place of his eternal rest. A few nights before his death, after a severe struggle with coughing, a friend told him to bear it with patience, (although he had never manifested the least impatience) for his troubles would not be long—"you must soon leave us." "Yes," he replied, "and you will not be long behind me—but it will be a *happy thing for me to die.*" He added he was not able to talk, but would be glad to hear. After talking with him something about what Christ had done and suffered, as exhibited in the 53d of Isaiah, and applying the words of the Apostle, "having a desire to depart and be with Christ," he was asked how he felt with regard to leaving this world, and answered, *the world was nothing to him, but he felt for his afflicted father.\**

It was his intention to have studied Theology with the view of serving God in the gospel of his Son; and not long before his confinement, speaking about going this fall to the Theological Seminary, he said, that under the declining state of his health it was doubtful whether or not he would be able to enter upon that sacred employment, yet he was ready to engage in it, or felt prepared to meet that solemn event which awaits us all. He observed it was his duty, and he would endeavour to be resigned to the will of Providence in whatever might befall him.—But alas, how soon was he, by the termination of his days, compelled to abandon his praiseworthy intentions and go to the assembly of the silent dead! One thing, however, must not be overlooked, viz. it was not the effect of raging disease, nor the near view of his approaching dissolution, which made him exclaim, it would be a happy thing for him to die; but it was the result of experience arising from that preparation, which he had made whilst in health, to meet with sickness and death, and which alone will deprive the last enemy of his terrors, and render death a happy thing. Happy, then, yea "blessed are the dead which die in the Lord."

In connection with his decease, it is no more than proper even at this late hour, to mention the death of his brother, Alexander, which took place May, 1836, since it is connected with a very trying circumstance in his own life. To say nothing about his character, which was in nothing inferior to the one already noticed, we will merely state that he was at Jefferson College, Canonsburg, Pa, where he was beloved and highly esteemed; pursuing his studies with a view of entering upon the arduous and responsible labors of the ministry, and advanced to the junior class, when his days were cut short by the same disease which has, within the space of three years and some few days, brought *three brothers and one sister* to an early grave.† When he was under the necessity of retiring from his studies, he gave some intimation to his friends of the feeble state of his health, and desired leave to go to the South for its recovery. But lest some evil might there befall him, his brother A. went to bring him home to his father's embraces. Nevertheless, so sudden did he fade away, that before his brother, after re-

\*Mr. M'N. had already buried a beloved wife and four children.

†Mrs. M'N. and a daughter had sometime previously died of the same disease.

ceiving the intelligence could possibly reach Canonsburg, he was scarcely able to leave his room; yet so great was their desire for returning to the place of their nativity, that under these unfavorable circumstances, they started to accomplish a journey of 600 miles. But what was rather doubtful, and by some expected, they never reached the place which was endeared to them by so many strong and pleasing associations. Only half of this journey was overtaken by them: they with much difficulty arrived safely at Philadelphia, and though unable to proceed any further, and amidst entire strangers, they were kindly received and entertained in the house of Mrs. McAllister. There, the elder attended the younger, with all the kindness of fraternal affection; there he awaited the last moments of a dying brother; there he prayed with him; there he wept for his departure which was "at hand;" and thence he followed him to the "house appointed for all living;" and thus literally fulfilled that true proverb, "a friend loveth at all times, but a brother is born for adversity." Having performed the last duties to the departed, lo! he proceeds solitary and alone, to complete the remainder of his journey and bear the heavy tidings to his affectionate, his bereaved and afflicted father. With what emotions did he then proceed, and with what feelings would his mind involuntarily fly back to the place which was sacred to the memory of a beloved brother and recent fellow-traveller! and what heart would not melt and sympathise with a father, a brother, or a sister, on the reception of such tidings? It is not our province nor design to dwell upon this afflicting scene, but the language of the Patriarch in the loss of his sons strongly impresses our minds as his natural reply:—"Joseph is not, and Simeon is not, and ye will take Benjamin away also"—he also is gone, and how little did he, the then surviving brother think, that in so short a period he, in like manner would enter upon the realities of eternity. But though these beloved "sons of youth" who promised to be faithful and able advocates of the gospel of Christ, have been called hence in the morning of life, before their sun had reached its meridian splendor, yet they have given evidence that the day of their death was better than the day of their birth, and thus have left behind them an everlasting memorial. "They were lovely and pleasant in their lives and in their death *not long* divided."

H.

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#### ART. V. Reason in Religion.

The article below is from the pen of the same young gentleman who wrote the foregoing *obituary*. From these specimens, it is evident that nothing is wanting but practice to render him an accomplished writer. We should like to hear from him frequently.

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Among the numerous subjects which exercise the mind of intellectual man, some are of vital importance, others of little worth; some are reasonable in their nature, others are not so; some will end with the lapse of time, and others will be a theme of contemplation when "this mortal shall put on immortality." But among these there is one which claims a prominent place in our minds. It is the religion of Jesus Christ. There is Reason in it. The Great Eternal One gives evidence

of this important truth when he says, "Come, now, and let us reason together." Some there are who will not adopt the principles of religion, because, as they say, *it is an unreasonable thing*. The doctrines of the Bible on which it is founded according to their view, are inconsistent with themselves and the science of numbers. The doctrine of election, of the Trinity, and of free grace, or justification, without the deeds of the law, and some such fundamental truths of revelation, being above their comprehension, they reject as things not fit to be believed nor regarded by any rational creature; whilst at the same time they will believe things in natural science which they can no more comprehend and explain than they can the doctrines already mentioned. They believe that a body unsupported in the air will fall to the ground; they know that a blade of grass grows and comes to maturity; and they are sure that fire will burn if they fall into it: But they cannot tell why an unsupported body falls rather than remains stationary; they know not how the grass grows; or why the fire burns rather than freezes a person. They may answer that the body falls on account of the attraction of gravitation, that principle by which all bodies tend to the centre of the earth; they may say that grass springs up by reason of heat and moisture; and that it is of the nature of fire to burn. But who is any wiser by these explanations? Or do they enable any one the better to understand the *efficient cause* of these natural phenomena? They do not. All that men know of these things is the simple fact and no more. The moment they transgress these bounds of human science, they run into speculation, and are lost in conjecture no less than, when, by unassisted reason, they attempt to theorise about a triune God, the doctrine of election, or free grace. Now on which side does reason more properly belong, on the side of nature or religion? or which is the more reasonable and consistent man? he who believes what he cannot fully comprehend and explain in moral as well as natural science, or he who believes in the latter and rejects the former? The one believes there is reason and truth in what God reveals in his word, as well as in what he makes known in his works, the other thinks *he* is reasonable and true in his works, but not in his word; the one exercises his mind about that which will be a theme of endless meditation and delight, but the other employs his thoughts about things belonging only to this life, things by which indeed he may become great and distinguished in the world, but which will never enable him to solve that greatest of all problems, "*What shall a man give in exchange for his soul?*" Will the Philosopher please tell us *how* the "body, soul and spirit" constitute one individual human being?

Again, some think religion is unreasonable, because it does not allow an exact conformity to the world; because it is not consistent with the little punctillios of form and fashion; because it does not suffer the indulgence of some little vices and immoralities which they falsely honor with the name of innocent amusements; and it often requires the sacrifice of worldly advantage: therefore, since in their opinion it is not favourable to the accumulation of wealth; since it is incompatible with a refined manner of living, and superior-independent way of thinking, they will leave it to the feeble minded, the blind, the unreasonable, and unfortunate dupes of Priestcraft. But did it prevent the honorable Patriarch from displaying a gallant and magnanimous spirit when he watered the flocks for the plain, *unaffected* daughters of Laban? Did it hinder Solomon from receiving riches, and honor, and

wisdom, above all kings of the earth? Or did it prohibit the great Apostle of the Gentiles, who was "not ashamed of the Gospel of Christ," from obtaining "the crown of righteousness," eternal life? Does it require the sacrifice of any real solid enjoyment? does it demand any thing from us which would not be for our great, our unspeakable gain? is it inconsistent with true honor and civility? does it impose those penalties and pilgrimages that are observed by the heathen and false worshipper? does it require that man should come before the Lord "with thousands of rams, or ten thousands of rivers of oil? that he should give his first born for his transgression, the fruit of his body for the sin of his soul?" No it requires for sin the sacrifice of a broken and contrite heart; it teaches us to "seek first the kingdom of God and his righteousness;" to make provision for the soul as well as the body; it requires us to believe in a three one God, to love, obey and serve him, and when we have in any instance departed from him by iniquity, it requires us to return by repentance and faith in the blood of Jesus, and *reason* with Jehovah. It requires love to God and love to our neighbour, and "in all things whatsoever we would that men should do to us, to do even so to them, for this is the law and the prophets," According to the Apostle James, "pure religion and undefiled before God and the Father is this, to visit the fatherless, and widows in their afflictions, and to keep himself unspotted from the world." It therefore requires us "to do justly and to love mercy, and to walk humbly with our God." Is it then unreasonable? By no means. It is the farthest possible from it. It is the basis of all true politeness; the foundation of all true greatness, wisdom, honor and riches; and if we look to those benighted places of the earth where true religion is neither known nor professed, we shall see that we are indebted to it for all that is comfortable in life, and surportable in the dissolution of soul and body: for there justice and the rights of man are disregarded; there the laws of humanity are broken with impunity; there the most intimate ties of nature are dissolved, and the endearing names of father, mother, brother and sister, are lost in the universal depravity; there "the daughter of God and man, accomplished woman," is treated with all the severities of barbarism; there human sacrifices are offered up to dumb idols, and the unhappy widow is consumed in flames of funeral piles; there the murderer and base libertine rear their unblushing heads, and boldly walk forth without restraint in the light of the sun; there man lives in the gloom of moral darkness, and dies without a single beam of light to brighten his dark prospect, and "give him the light of the knowledge of the glory of God in the face of Jesus Christ." This convinces us that there is something like reason in religion. It makes us rejoice in that inheritance which always accompanies the power of godliness; and though the miser heap up gold as the dust; though the devotees of fashion be obedient to its arbitrary and fluctuating rules; though the philosopher glory in the strength of his intellectual powers until he entirely divests himself of the use of reason; let our riches be treasured up in Christ Jesus; let our glory be in his cross; let our reason be under the control of his religion; and let us by profession and by practice express our estimation of it in the language of the poet—

"Religion! what treasures untold  
Reside in that heavenly word,  
More precious than silver or gold,  
Or all that this earth can afford."

H.



ART. VI. *Some reflections on National Sins, by an aged Elder in the Secession Church.*

I have been an observer of men and measures, both in church and state, for more than three-score and ten years, and am persuaded that this people have become awfully obnoxious to divine judgments; and particularly on the *three* following accounts:—First, on account of the horrid barbarity and injustice manifested towards the natives of this country, the Indians. Secondly, on account of the worse than heathen, the anti-christian system of slavery, as carried on in this country. And, thirdly, on account of the countenance and support given to Popery—*The man of sin and son of perdition.*

These three sins, which I denominate *national*, and highly aggravated as they are by the basest ingratitude, are chargeable to this people, both in their civil and ecclesiastical character. This must abundantly appear to all who are come to their right mind on the subject. And, now, when I reflect on the awful magnitude of these sins, and on the character of God as a holy and just God, and when I look at the present moral, as well as physical state of the country, I am led to exclaim: What a cruel, unrelenting tyrant, what a bloody Moloch is this misnamed American Republic! and how ripe for the dreadful judgments of heaven! Why! Notwithstanding all the boasted liberty, refinement and christianity of this country, have we not even *brutalized* millions of native heathens and of oppressed Africans in our midst? Have we not made them more heathen, more corrupt, and more wretched than their natural state of corruption and the dim light of nature subject them to? Indeed, has not the Protestant church among us, even formed a league with Anti-Christ in withholding the word of life from one half of their brethren? for it is believed that the church, in point of numbers, is much less than the poor and oppressed Africans, who are almost without exception, by means of state laws and prejudices of the people, denied the use of the scriptures and the means of grace and salvation—and that too by the sanction or connivance of the church.

Perhaps there is no people on the face of the whole earth, at the present period, that do externally manifest so much benevolence, liberality, love and christian zeal for the amendment, the moral culture, and salvation of the poor heathen in foreign lands—and this is well, excellent and praiseworthy as far as it goes; but all this would seem to come short according to the Apostle: for he assures us, that should he give all his goods to the poor and will his body to the flames, yet the principal thing might be wanting. And how stands the matter with the Protestant church in this country in regard to christian duty? Why, let us cast an eye towards our own family, the poor oppressed African race and the Indian tribes among us, and ask, what have we done? and what are we doing either for their temporal or their spiritual interests? Oh! both priest and Levite have passed by on the other side, and left them still among thieves and robbers—Their christian love and charity has fled to foreign lands. Ah! will it not appear at the great day of judgment, although we have given much of our goods to feed the poor and have even compassed sea and land to make proselytes, that the blood of souls is found in our skirts? And will it not appear, that all this mighty machinery for the conversion of foreign heathen, has been put in motion merely or principally for the purpose of acquiring a name and fame in the world?

I hold it to be a self evident axiom, that he who does not carry out

his professed principles, whatever they may be, by a corresponding practice through life, is but a consummate hypocrite and a deceiver. Such a man has yet to learn his A. B. C. in the divine code of moral duties—especially he who makes a profession of the christian religion. For he is but a *whited sepulchre*, whatever his professions may be, who can treat his fellow man as a brute or as an article of traffic, or as something to be hunted down and destroyed like a wild beast. But the word of God testifies, that such as show no mercy shall have judgment without mercy.

Will it not appear pretty evident, if we take a retrospective view of bye-gone years, and trace them up to the present time in reference to the moral character and conduct of the great mass of the people of this country, that in the same degree as their benevolence, love and zeal have burned towards the poor heathen in foreign lands, so also have their pride, their covetousness and their cruelty been manifested in corrupting, oppressing, defrauding and murdering the poor Africans, and the native heathen of this land, until the small remnant left of the latter are driven, as it were out of the world, driven by violence from the land, which the God of nations planted them in as their rightful inheritance, until he should again commission some Moses or Joshua to dispossess them? And I put the question, let who dare answer it in the negative—has not the church as well as the nation, yes the whole Protestant church, had a deep and damning and soul-destroying hand in all this accumulated guilt?

Now, whatever it may be to others, to me it is a solemn reflection, whether such barbarity practiced either directly or indirectly by those who profess the christian religion, has not been the cause of making more libertines and infidels in protestant countries, than will far outnumber all the heathen that have been converted to christianity through their instrumentality for the last fifty years throughout the whole world.

The first settlers of this country fled from persecution, they braved every danger, suffered great privations in order that they might enjoy liberty of conscience: our forefathers came to this then heathen land to obtain civil and religious liberty; but they had not a Moses and a Joshua as leaders with an express command from God as Israel had, to drive out the heathen before them, either by fraud or violence. Neither did they think that they had any right to a foot of land, except by fair treaty, and purchase. They said to the natives and rightful owners of the soil, just what all honest and upright men will always say—let us have a little plantation among you, that we may plant and raise our bread corn, that we and our little ones may live and not die, and we will give you a fair consideration for the same, and we will be your friends, and neighbors, and be at peace with you, and do you good, and teach you and your children the knowledge of the one only living and true God, whom we worship and adore, as the God of all nations, the God of the red man as well as the white man: for, this God has made of one blood all nations that dwell upon the face of the whole earth. For we have God's great and holy book written by himself, teaching us and all people, who will read it, to do justly to love mercy, and to walk humbly before him all our days; and to live in peace with all men; to do unto them whatsoever we would that they should do unto us. And now, if you will let us have a little part of your country, we will live on friendly terms with you, and teach you and your children the good

ways of the Lord. Such were the conditions, on which our ancestors obtained one acre of this good land; and for a length of time their engagements were strictly complied with. And just so long as they lived up to their promises they were in some measure instrumental in civilizing the heathen, and in cultivating their moral character, teaching them also agriculture and the arts with some success. But in process of time as they increased in wealth and strength they began to look abroad on this good land; and as the lust of the flesh and lust of the eye, and the pride of life began to eat out the purer principles of the gospel from the heart, and to corrupt the sincere milk of the word, then, Jeshuran like they began to wax fat, and soon *right* was forced to yield to *might*; and as they became pretty extensively engaged in trading, they traded not only in—wine and oil, and fine flour, and wheat and beasts, and sheep, and horses and chariots—but also in slaves and souls of men. And no wonder when a people have arrived at such a state of Apostacy, that they should be able to satisfy themselves, even out of the good old book, which they so highly recommend to the heathen, as a perfect rule of life, that they were doing God service to kill off the natives and take possession of a few thousand acres of their land, and then a few millions. And finally they have adopted the expedient, saying, These are the heirs come let us kill them and the inheritance shall be ours. And have they not consummated the horrid deed, both in purpose and in practice, to the extent of their power? And hence the heathen of this country are to be exterminated, and slavery perpetuated to the end of time, and that too by a people professing the christian religion—"O my soul come not thou into their secret" &c., and so from individual transgression of the moral law of God, the nation, both in its civil and ecclesiastical character by its own acts, has made it a national sin; and hence, it constitutes a national debt to divine justice, which must be paid off sooner or later, by the sufferings of temporal calamities or national judgments. Now, do not such a people know? will they not consider? that He that sitteth in the heavens shall laugh, that the Lord shall have them in derision, that he shall speak unto them in his sore displeasure; for he hath said "vengeance belongeth unto me, I will recompense saith the Lord."

And is it not evident, that this people's heart has waxed gross and their ears become dull of hearing, and their eyes closed against divine truth—that they are destitute of moral sensibility? And may they not fitly be compared to the rich man, who was clothed in silk and fared sumptuously every day, but could not see the poor beggar the length of his palace yard, lying at his gate? no, he was blind and could not see afar off, until the fire of hell cleared up his vision, and then he was very quick sighted. O yes, no sooner did he begin to feel the gnawing of that worm that never dies, than he saw the poor beggar afar off in Abraham's bosom; and none will ever be so importunate for so small a favour as he craved of Abraham, until he be awakened from his spiritual slumber. Ah! and how many rich men are there now-a-days, in the Protestant church, clothed in costly apparel and faring sumptuously, who cannot see that the word of God, condemns slavery! On the contrary, they can find sufficient to lull their consciences asleep. No, they can see nothing in the whole system of moral obligation and christian duty which forbids buying and selling their own species; that forbids brutalizing their fellow man! no, they can only see sin in the *abstract*! yes, they are keen sighted enough to see an *abstract sin*, which no other mortal on earth ever did see!

I close with a reflection on one passage of scripture :—"Because sentence against an evil work is not speedily executed, therefore the hearts of the children of men are fully set in them to do evil." Now with respect to this passage, I believe the general impression, with the mass of mankind, is, that no sentence against any evil work is passed unless immediately followed by an execution of it—that sentence and execution must be simultaneous. And hence, because the execution of the sentence is long delayed, the multitude reason themselves into a belief that there is no danger so long as they do not feel its effects. They may admit indeed that sentence has been passed upon some, Adam, for instance ; for he experienced its effects, being driven out of the garden ; and so in regard to the old world, and also the cities of the plain—these they admit, do come within the range of a sentence of condemnation ; but with respect to themselves they put far away the evil day, and seem to think that the threatening has no application to them, because it is not speedily executed : therefore it is, they will not believe, until like the rich man in the parable, they lift up their eyes, being in torment. For so it was with the antediluvians, although they had many warnings by the preaching of Noah for the space of one hundred and twenty years, without any other effect than to harden them the more in sin. And so also have the inhabitants of this country had warning after warning for the space of two hundred and twenty years ; yet this country prevents a most awful picture of unbounded profligacy, infidelity and every evil work. Therefore, "be not mockers lest your bands be made strong."

P. M.

ART. VII. *Annual Meeting of the Evangelical Society and Theological School at Geneva.*

[From a Correspondent of the New-York Observer.]

BALBEC, (Lower Seine,) July 11, 1837.

It is not long since the name of Geneva was mentioned only with pain by American and European Christians. The true spirit of evangelical piety seemed completely extinct in the city of Calvin. The pastors of that church which stood foremost in the ranks of the Reformation, boasted of preaching a meagre and cold Socinianism ; Voltaire had more readers than the Bible among the degenerate Genevese, and the only illustrious man from that city was an apostle of deism, John James Rousseau ! Oh ! how should the Christians who lived at the close of the eighteenth century mourn over this deep declension in the metropolis of the Reformation ! Geneva was false to her ancient and noble device : *post tenebras, lux* ; it might be said of her on the contrary : *post lucem, tenebrae*.

But for some years past, thanks be given to God, some of the citizens of Geneva have awaked from the sleep of death. Though Socinianism there still has numerous partisans, the Gospel also reckons active, devoted, and zealous servants. Open war is waged between the spirit of the world and the spirit of faith ; error is met at all points by truth ; and it is gratifying to be able to add, that the number of the friends of orthodoxy increases every year in Geneva, while that of Socinians sensibly diminishes. It is remarkable that the same persons who once boastingly avowed the lax doctrines of the age, are now afraid openly to profess



all their opinions, but adopt to some extent the language of evangelical piety: to such a degree has Christianity regained her influence in Geneva!

These happy results are owing, under the blessing of God, to the persevering efforts of several men, as distinguished by their theological learning as by their piety. Among these should first be named Messrs. Gausson and Merle d'Aubigne; then Messrs. Bost, Malan, Guers, and some others, who have valiantly contended for the gospel of God the Saviour. But an attempt is making to introduce into Geneva, a new doctrine, known by the name of *Irvingism*. You are not unacquainted with the principles and pretensions of the disciples of Irving. One of their leaders is settled in the city of Calvin. If I am correctly informed, *Irvingism* is there very generally rejected; but it is painful to say that one of the professors of the Theological School, Mr. Preisswerck, has allowed himself to be led away by this new doctrine. So soon as the Directors of the School were informed of it, they met to deliberate on the subject. Professor Preisswerck was called and questioned upon his opinions; and as he persisted to profess some of the tenets of *Irvingism*, the Directors decided that he must cease to give lessons in the School of Theology. This step was necessary and proper; for the new Theological School of Geneva could not, and should not allow the introduction of heterodox doctrines and principles. Mr. Preisswerck's place has been supplied by a pastor of the Canton of Vaud, Mr. *Pilet*, who is universally and highly esteemed.

While I am on the subject of *Irvingism*, I would just say that two professed apostles of this sect traversed some provinces of France, and tried to form small congregations. But everywhere they met with antagonists who repelled them with Scriptural weapons; the Protestant population shut their ears against these dreams of human pride, and it is now almost over with *Irvingism* in France. Let us bless the Lord. It is always sad to see divisions among those who profess the gospel; but these divisions would be especially injurious in our country in our present circumstances. The progress of our work of evangelization demands that we be strictly united.

These details have drawn me aside a little from my purpose of giving an account of the annual meeting of Geneva. It is time to return. The meeting was held the 6th June last, in the church of the Oratory; the president, Mr. *Henry Tronchin*, in the chair. The audience was very numerous, and among them were remarked delegates from several religious societies.

The president pointed out two rocks to be avoided in our labors to advance the kingdom of God. The first of these rocks is *discouragement*; the second, *spiritual pride*. Sometimes Christians yield to unreasonable fears, when they see the obstacles which lie in their path; they forget that He who is for them is greater than he that is against them, and let their hands fall feebly down, instead of laboring zealously, leaning on the Almighty. At another time, members of religious societies, proud of their success, believe that they can go alone, and attribute to their own merit what is owing to the merciful intervention of God. These two errors are too often the cause of the ruin and fall of Christian associations.

The report upon the work of evangelization and colportage was read by Mr. *Nicole*, member of the committee. Mr. *Nicole* is one of the most eminent lawyers of Switzerland. He occupied a high place in the magistracy of the Canton of Vaud, at the time when Christians there

were persecuted under the name of *Momiers*, and he chose rather to resign his office than to sanction those tyrannical acts. Mr. Nicole is now a member of the Vaudese National Council, and exerts great influence in the political affairs of his country. But he is at the same time a humble Christian, full of love for the souls of his brethren. Of this, his excellent report on this occasion affords a new proof.

The report next mentions some gratifying facts. The Society sold, in the course of the year, 7,200 copies of the Holy Scriptures, and every copy was accompanied with some words of exhortation and instruction. Twenty-one colporteurs were employed by the Evangelical Society. They visited the east and part of the centre of France. Among other facts contained in the report, is the following:

"The two parts of the department of Jura present quite a contrast. While the Scriptures are received in the plain, they are often rejected, and even burnt, upon the mountain. Scenes have there occurred worthy the barbarism of the dark ages. On the top of a rock, two wretched hermits do penance, and, upon the word of the Pope, whom they call their holy father, and of the bishop, whom they call their Lord, they hope to gain heaven by leading a life of seclusion and austerities. When a colporteur offered them the word of life, they rejected it with that aversion which a weak eye feels towards the light."

The report examines the state of the different churches founded among the Roman Catholics in the department of Saone-and-Loire, generally these chapels are diligently attended, and the blessing of the Lord accompanies the preaching of the word. Some inferior magistrates, instigated by the priests, have endeavored in several places to hinder evangelical worship. But the supreme authority has decided that the character which proclaims liberty of worship must be respected. We shall see if the government will continue to perform this duty hereafter. Religious liberty is not yet clearly established in France upon a firm foundation, and only a few days ago, two of the churches where mass is said in French were arbitrarily shut. But in the department of Saone and Loire, by an evident divine protection, our chapels are freely opened to enlighten those who wish to hear the word of God.

The Society supported, this year, eight ministers of the gospel, and five instructors, who at the same time perform the duties of evangelists. Mr. Nicole's report closes by some general observations, which were listened to with deep attention.

The meeting lasted nearly five hours, and the attention of the audience was kept up to the last. In general, the addresses were what they ought to be; plain, brief, full of instruction. The speakers were careful to disclaim all trust in *man*, and look only to Him to whom all grace and all glory should be rendered. They exhorted the Christians who directed the Evangelical Society, to watch diligently over themselves, lest in the round of external activity, they should neglect the care of their spiritual life.

After the public meeting, the members of the Society and Christians from abroad met at one of their brethren's. About two hundred persons were present. Several measures were proposed and maturely examined. The most important is this: That, considering the troubles of Dissenters in Holland; considering also the ancient affection which united Switzerland to that country; an address be presented to the Dutch government by Christians of Switzerland, respectfully but earnestly asking for liberty of conscience and worship, in behalf of all Christians in

Holland. This measure was favorably received by the friends of the gospel who attended this meeting, and a committee was appointed to prepare an address accordingly.

It is desirable, indeed, that Christians of different countries lift up their voice to plead the cause of their persecuted brethren in Holland. Every week we hear of new outrages committed against them. On the 26th March last, in particular, the city of Amsterdam was the theatre of similar excesses and violence to those which took place some years ago in the Canton of Vaud. Seventeen Christians had met at the house of one of their number, named *Buter*. Hardly had they begun religious worship, when a licentious mob gathered before the house, broke the doors and windows, and forced an entrance. The police, instead of protecting inoffensive citizens who were cruelly injured, drove several of them out violently, and the mob received them with an infernal joy, rushed upon them, trode them under foot, wounded some with stones, and chased others with clubs! The company of soldiers, who arrived during the tumult, left the Christians at the mercy of these wretches. The police-officer said that he was only executing the orders given him!

Is this what we should expect from the King of Holland; from a head of that illustrious house of Orange, who defended, in the sixteenth and seventeenth centuries, religious liberty at the price of his treasures and his blood? Some Dutch Christians think of leaving their country, and a journal announces that they have turned their thoughts to the United States. But we hope they will not be forced to this extremity. William of Nassau will feel, at length, that political power ends where the rights of conscience begin, and will follow the example of the Vaudese magistrates, who nobly repealed their tyrannical laws,

I am, &c.

G. DE F.

#### ART. VIII. *Means of Reform.*

On this subject, we cheerfully give place to the following extract from a sermon by the Rev. John Mitchell, of Northampton, Mass. They entirely coincide with what has been the uniform doctrine of the Monitor on the same subject. Since the manifest failure of most of the voluntary societies of the day, to accomplish the objects of their respective organizations, the sentiment is rapidly gaining ground in all parts of the country, that the *church* is the divinely appointed *means* of producing moral and religious reforms. Even with respect to the abolition of slavery, we begin to doubt the propriety and utility of Abolition Societies separate from the church. Let the church do her duty here and slavery will soon cease to exist, the sin and reproach of our nation. Indeed we honestly believe that the *Presbyterian church* is at present the great upholder of that accursed system. For, were she to declare slaveholding to be inconsistent with church-membership, the other slaveholding denominations would soon do the same; and the time would not be far distant, when even in *Louisiana* it would be regarded as a disgraceful thing to hold "a human being in the character and capacity of a slave." But the extract:—

"It was a part of the plan of the Reformers, we are speaking of—cur

Saviour and the Apostles—to form *churches*. They did this wherever they could. And when they had formed them, they endeavored to edify and perfect them. These churches were their *moral societies*. They do not appear to have formed any other. I say, *they* did not. They regarded them as the best form of organization for the purposes of combined, or associated effort. These churches, or religious societies, were *responsible* societies; being governed by the prescribed laws of Christ; the individual members also, being subject to the watch and discipline of the whole. They were *homogeneous*. They were not composed of persons of diverse views and practices—men of the world and religious men; men of true faith, of no faith, and of any faith you please; men who could meet together on one particular question, but were antipodes on every other;—they were composed of those who professed to be renewed, and to be of one Lord, faith, and baptism. They were *distinct from the world*. They were not linked and confounded in with it. Its policy was not their wisdom, nor its fellowship their strength. “They are not of the world (says Christ) even as I am not of the world.” They were *catholic* societies; being formed for the catholic purpose of benefiting the whole of mankind, without distinction of color, residence, or grade. They were *permanent* societies; being destined to continue not only *till* the world is reformed, but *when* it is. They did not owe their birth to novelty; they are not dependent on it for continuance or power. Their influence is ever fresh and healthful; age is to them as youth; and the ‘last days’ of the millennium itself, shall be the period of their greatest enlargement and their highest perfection and glory—when thousands of other things which have claimed the names of religion and philanthropy, and been hailed as things of promise, shall have passed away and been forgotten.

“On these societies, I say—the Churches of Christ—the founders of them relied, under God, for the renovation of the world. ‘Ye are the salt of the earth: ye are the light of the world.’ And the Lord of glory has pledged himself to be with them: ‘Lo, I am with you always, even to the end of the world.’ He has wrought wonders by means of these societies; and *will* do so. All the *real* reformations that have taken place in the world, from Christ till now, have probably been owing to the action of Christian churches.

“If *we* then, would reform the world, we must do it by means of these institutions. The best thing we can do for this community, and the nation, is to enlarge and purify the churches. It is *here* the work must begin and be carried on. It is *here* that that holy light is to be kindled, and kept burning, which is to illuminate the world, and turn it from darkness to light, and from the power of Satan unto God. Who can devise a better—a more hopeful work of reform than this—supposing it to be undertaken in every city, town and hamlet, in the land—to purify the churches, to increase their knowledge and devotedness, and to add to them daily of such as shall be saved? What an effect it would have on the moral healthiness of the land! How would every family, every interest, every department of thinking and action, religious and political, feel its benign effect! Who, I say, can propose a better work of reform than this? We will shut the Bible and hear what it is.—Whatever *other* societies we may think it our duty to form and patronise, these divine societies, these institutions of Christ himself, must by no means be neglected or undervalued.

“Our Lord and his apostles paid great respect to what are called the *stated and ordinary means of grace*. They ordained elders in every city,



where churches existed, whose duty it was to preach the gospel *statedly*, and do other ministerial labor. And though they preached on all convenient occasions, they allowed a paramount importance to the *Sabbath*.—Thus we are told that our Saviour, ‘*as his custom was*, went into the synagogue, on the Sabbath day, and stood up for to read.’ ‘Paul, *as his manner was*, went in unto them, and three *Sabbath days* reasoned with them out of the Scriptures.’ ‘And he reasoned in the synagogues *every Sabbath*, and persuaded the Jews and Greeks.’ The Sabbath is ‘the Lord’s day.’ It was upon the Sabbath, the day of pentecost, that the Spirit of God was poured out, and three thousand were converted.—More souls have been converted probably, and will be hereafter, by means of the Sabbath and a stated ministry, than by whatever means beside.

“To the Sabbath, then, and a stated ministry, must *our* thoughts, prayers and hopes, habitually turn for the reviving of God’s work, and the world’s renewal. Let us take care that we do not dishonor God, by neglecting *his* institutions, or withdrawing our confidence from them, while we pursue ‘measures’ of our own, which we imagine to be more effectual; because more novel and exciting.

“Once more; those primitive reformers *looked to God* to make their endeavors effectual. They relied, habitually and simply, on the Spirit; deeply feeling that ‘neither is he that planteth any thing, neither he that watereth, but God that giveth the increase.’ Hence they were much in prayer, both ministers and churches. And we must do the same.

“These I suppose to be those ‘old paths,’ and the ‘good way,’ wherein we ought to walk in the business of reform.”

“Much is said by our reformers about the power of *combination*, and of *public opinion*. The union of good and wise men, for good ends, under proper responsibilities, is no doubt, a good thing. Union is strength. But when we consider that in the combinations we are forming, for moral purposes, are men of the most diverse moral sentiments,—when upon the same platform are brought together, to act upon the most important and delicate questions, men who profess Christ, with men that are ashamed of him, prayerless men, and praying men, politicians and men of religious zeal; and when it is seen that these societies naturally attract to them many of those heated and ambitious spirits whose element is disorder, I cannot but regard the healthful action of such associations, for any considerable period, *very* questionable.

“To me nothing is plainer than that no man who is at heart an enemy to God, can be true and hearty in any *real* work of reform. He may, from motives of his own, go with you a certain way, and for a while; but, first or last, he will either embarrass your counsels, or turn against you. It may be possible to enlist a host of such, but they are not to be depended on. They belong to the other camp; and if they do not parade there at the beat of the drum, they will go over in the conflict. The only real, conscientious reformers in this world are the followers of Christ. Christ himself declared this. ‘He that is not with me, is against me; and he that gathereth not with me, scattereth.’ And who *is* with him? This is also settled. ‘He that hath my commandments, and keepeth them, he it is that loveth me.’

“I cannot forbear remarking here, in regard to these heterogenous associations, that whatever evils may result from them, the *church* will be regarded, by an uncharitable world, as responsible. If they do well, the *praise* will be awarded to them; but if ill, the *odium* will come on the church. It is these Christians, these fanatics, will the world say, that have done the mischief.”

ART. IX. *Poetry—Jew-Jew.*

(For the Religious Monitor.)

It is related by travellers, that the inhabitants on the banks of the river Bonny, in Africa, worship the ground-shark, whom they call their *Jew-Jew*. It is esteemed a great crime to kill them; while to be destroyed and eaten by them is, according to their debased notions, a desirable doom, and the way to secure happiness. Every year, a child is sacrificed to these sharks, as an expiation for the sins of its murderers. The babe from its birth is selected for this bloody rite, and is named their *Jew-Jew*. Till it reaches the age of nine or ten years, every thing it desires is lavishly provided: but when the time of sacrifice has come, no entreaties can save its life. A stake is driven into the sand at low water-mark;—the child is bound to it, and left a prey to the sharks, that in great numbers come up with the tide. With various noises they drown the cries of the helpless child; and close the day with feasting and rejoicing.

The child is doom'd and the wolf of the deep  
Will have his helpless prey;  
His heart will not melt—his eyes will not weep,  
The mother and friends, will not they?

No, humanity's dead at its spring,  
Poison'd the heart within,  
By the power of hell's malignant king,  
Thus reigning in blood by sin.

For ten long years, and the doomed child  
Is tended with anxious care:  
Can it be that the heathen parents smil'd,  
As they thought of leaving it *there*?

*There* to be bound, and defenceless be left  
To the loathsome ground-shark: it is true,  
That the *mother* of reason and feeling bereft,  
Has for death, nam'd her boy the "*Jew-Jew*."

Can *she* have consented the victim to bind,  
And give her lov'd boy to this doom;  
His limbs to be torn, and his body to find  
In that terrible monster a tomb?

Yes, the feelings of nature are harden'd by sin:  
A worse venom than that of the asp  
Has infected the soul, and steel'd all within:  
*Mercy* dies in idolatry's grasp.

The milk of humanity's kindness is turn'd  
On idolatry's altar to blood:  
Wo for man! when the law of his Maker he spurn'd,  
And fell from allegiance to God.

The terrified victim, at "low water-mark,"  
Is left bound, and the tide rushes on,  
Bearing nearer and nearer the ravenous shark,  
To the helpless child now left alone.

In vain are his little hands stretch'd out for aid,  
And his lips shriek for help e're he die ;  
With noises, and shouting, and instruments play'd,  
They drown the poor sufferer's cry.

Near, and more near, with the deepening tide,  
The shark rushes on to destroy :  
Can a *mother* the dread sight unmoved abide,  
And not rush to rescue her boy ?

Hark ! did *her* voice join in the terrible cry,  
Or was it but fancy beguil'd ?  
Alas, no !—and without a tear, or a sigh,  
She has scorn'd the death-wail of her child.

The victim has perish'd : the parents rejoice,  
And worship the monster that slew  
Their innocent offspring :—and the multitude's voice  
Swells the chorus of praise to "Jew-Jew."

Hasten, O God of mercy, the time,  
When thy gospel these sins shall restrain ;  
Driving error and blood, from every clime,  
Till earth blooms like Eden again.

MAXTON.

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ART. X. *Miscellany.*

YOUR CHILDREN.—Sit down among your little children, and let me say a word to you about family government. We good people of America, in our race for self government, are in danger of not governing ourselves. Our lads grow up insubordinate ; finding out to our and their cost, that "it is a free country." An English traveller could find no *boys* in the United States ; all being either children or men. The evil is undeniably on the increase. Parents are abandoning the reins ; and when once this shall have become universal, all sorts of government but despotism will be impracticable.

Take that froward child in hand at once, or you will soon have to be his suppliant, rather than his guide. The old way was perhaps too rugged, where every thing was accomplished by mere dint of authority ; but the new way is as bad on the other side ; no man is reduced to the necessity of choosing an extreme.

We often visit houses where the parents seem to be mere advisory attendants, with a painful sinecure. Let such hear the words of a wise congressman of New Jersey, and a signer of the Declaration. "There is not a more disgusting sight than the impotent rage of a parent who has no authority. Among the lower ranks of people, who are under no restraints from cecency, you may sometimes see a father or mother running out into the street after a child who is fled from them with looks of fury and words of execration ; and they are often stupid enough to imagine that neighbors or passengers will approve them in their conduct, though in fact it fill every beholder with horror." I am afraid none of us need go many rods from home to witness the like. What is commonly administered as reproof is often worse than nothing. Scold-

ding rebukes are like scalding potions; they injure the patient. And angry chastisement is little better than oil on the fire. Not long since I was passing by the rail road from Newark to New York. The train of cars pursued its furious way immediately by the door of a low "shanty," from which a small child innocently issued, and crossed the track before us just in time to escape being crushed by the locomotive. We all looked out with shuddering, when lo! the sturdy mother more full of anger than alarm, strode forth, and seizing the poor infant, which had strayed only in consequence of her own negligence, gave it a summary and violent correction. Inference: parents often deserve the strokes they give.

Implicit obedience—and that without question, expostulation, or delay—is the keystone of the family arch. This is perfectly consistent with the utmost affection, and should be enforced from the beginning, and absolutely. The philosopher whom I cited above says of parental authority, "I would have it *early* that it may be *absolute*, and absolute that it may not be *severe*. It holds universally in families and schools, and even the greater bodies of men, the army and navy, that those who keep the strictest discipline give the fewest strokes." Some parents seem to imagine that their failures in this kind arise from the want of a certain mysterious *knack*, of which they conceive themselves to be destitute. There is such a knack but it is as much within reach as the knack of driving a horse and chaise, or handing a knife and fork, and will never be got by yawning over it.

Not only love your children but show that you love them; not by merely fondling and kissing them, but by being always open to their approaches. Here is a man who drives his children out of his shop, because they pester him; here is another who is always too busy to give them a good word. Now I would gladly learn of these penny-wise and pound-foolish fathers, what work they expect ever to turn out which shall equal in importance the children who are now taking their mould for life. Hapless is that child which is forced to seek for companions more accessible and winning than its father or its mother.

You may observe that when a working-man spends his leisure hours *abroad*, it is at the expense of his family. While he is at the club or the tavern, his boy or girl is seeking out-of-door connexions. The great school of juvenile vice is the *STREET*. Here the urchin, while he "knuckles down at taw," learns the vulgar oath, or the putrid obscenity. For one lesson at the fireside, he has a dozen in the kennel. Here are scattered the seeds of falsehood, gambling, theft, and violence. I pray you as you love your own flesh and blood, make your children cling to the hearth-stone. Love home yourself; sink your roots deeply among your domestic treasures; set an example in this, as in all things, which your offspring may follow. The garden plant seems to have accomplished its great work, and is content to wither, when it has matured the fruit for the next race: learn a lesson from the plant.—*Newark Daily Advertiser*.

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**PHRENOLOGY.**—The fact, that this science, like all fortune telling and pretended predictions of the future, is *attractive*, adapted to one of the weaknesses of man, and that, blended as it is with infidelity, its influence must be injurious, induces me to refer clergymen, teachers, parents, &c. to the *conclusive antidote* in the little work of Dr. Sewell, entitled "*An Examination of Phrenology; in two lectures.*" The able



and estimable author is at once an eminent practical physician in Washington City, and professor of Anatomy and Physiology in the Columbian College. The work comprises seventy pages octavo, with eight plates.

If a man, from the swells on a mound should claim to discern that there was gold under one, silver under another, lead under a third, &c., and a canal should be worked through it, and the contents excavated, showing that it was *covered with a uniform, even rock ten feet thick*, and that the contents was *earth only*, it would be the best proof that he was an imposter.

In like manner Dr. Sewall, seeing the head divided by the phrenologist into 34 parts, in each of which a projection indicates that some one passion predominates, causing that part of the brain to project, as if it consisted of 34 inverted cones, proceeds, as an anatomist, to examine the internal structure. A criminal is executed, given over for dissection, and he passes a saw in various directions through the head, and finds the brain a mere *congeries*, not having the least possible resemblance to such a set of inverted cones. In the course of years, the saw is passed through the skulls of many; and it is found that, with astonishing variety and with no indication externally, the thickness of the solid bone of the skull varies from one-eighth of an inch to an inch; that the former is sometimes true of a hardy waterman, and the latter of a delicate female. He finds too that where there is a projection on the outside of this bone, the inside is smooth, with no corresponding cavity; and that such a thing *cannot be*, as that a bunch on the outside of the heads proves a corresponding enlargement of the brain beneath it.

Thus it is *impossible* the phrenologist should tell where the brain is actually enlarged: or how thick the skull is, (without boring into it,) by the thickness of which *the volume of brain*, in two skulls of the same size, varies, *by actual measurement, more than one half*.

The philosophers of old defined the *little head* as containing the *great mind*—our phrenologists the reverse. Voltaire's *bump of veneration* was so great, that, according to our phrenologists, he was so moved by the imperfect manner in which it was rendered by man, that he struggled for life to blot out a belief of the existence of God!!

But I am not attempting an analysis of this work. My only design is to draw attention to it, as a friend of truth, and an enemy of imposture. It is written by a gentleman who lays his talents and attainments at the feet of Christ, and seeks in every effort the highest good of man. The first lecture gives the *history* and the *principles* of phrenology—the second overthrows them utterly by showing their *inconsistency with the anatomical structure* of the brain and other parts concerned.

The style of the lectures is very simple and intelligible to common minds; breathing in every line the candor and good will, as well as masterly skill of the author.

I repeat. where phrenology intrudes its impositions, here is *an admirable antidote*.

—N. Y. Observer.

ORDINATION OF WOLFF.—According to the appointment of Bishop Doane, JOSEPH WOLFF, the celebrated Jewish Missionary, was admitted to the holy order of Deacon in Trinity Church, of this city, of

Tuesday last. The interest of the occasion brought together a large number of clergy, as well from New-York as our own State. Divine service was performed by the Rector, Rev. Mr. H. HENDERSON, and the Rev. Dr. CHAPMAN, Rector Elect of Grace Church, both of whom have had frequent opportunity of intercourse with Mr. Wolff since his arrival in this country. They bear ample testimony to the many and singular excellencies of his character, as well as the truly evangelical nature of his sentiments, and his rare attainments.

Mr. Wolff has thus attained what has been for many years an object of deep solicitude—to be able to go forth an authorized minister to preach the gospel to the world, and especially to his kinsmen according to the flesh; and he will go abroad we trust, with the best wishes of Philanthropists and Christians of every name, that an abundant blessing may accompany his labors.

Mr. Wolff preached in the evening to a crowded and gratified auditory from the 51st Psalm, exhibiting in the way of a running commentary, the identity of the Psalmist's experience with the feelings of the ordinary Christian: showing that we had in the Old Testament a prophecy, not only of the *facts*, but of the very *doctrines* of the Gospel. Not a Christian heart in that large Assembly, but responded to the truth and beautiful simplicity of his remarks.—*Newark (N. J.) Sentinel*.

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**DISTILLERIES.**—Nearly a century ago, Bishop Berkley, of England, made the following protest against distilleries of ardent spirits. "why should such a canker be tolerated in the vitals of a state under any pretence whatever? Better by far that the whole present race of distillers were pensioners of the public, and their trade abolished by law, since all the benefit thereof put together would not ballance the hundredth part of the mischief."

"To prove the destructive effects of such spirits, both with regard to the human species and individuals, we need not go so far as our colonies, or the savage nations of America. Plain proofs may be had nearer home. For, albeit, there is in every town or district throughout England some tough dram-drinkers, set up as the Devil's decoy, to draw in proselytes; yet the ruined health and morals and the beggary of such numbers, evidently show that we need no other enemy to complete our destruction, than this cheap luxury at the lower end of the State, and that a nation lighted up at both ends, must soon be consumed."

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**SOUL AND BODY COMPARED.**—It is with me as with a servant to whom his master commits two things, viz: the *child* and the *child's clothes*; the servant is very careful of the clothes, washes and brushes, starches and steels them, and keeps them safe and clean: but the child is forgotten and lost. My body, which is but the garment of my soul, I have kept and nourished with excessive care, but my soul was long forgotten, and had been lost forever as others daily are, had not God roused it by the convictions of his Spirit out of that deep oblivion and deadly slumber.

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## CONTENTS.

	PAGE.	PAGE.
ART. I. The Character of Paul, concluded cont. page 126.....	341	Church.....
ART. II. The Duties of a Husband, con- cluded from page 114.....	354	ART. VII. Annual Meeting of the Evan- gelical Society and Theological School Geneva.....
ART. III. Missionary Intelligence, contin- ued from page 237.....	363	ART. VIII. Means of Reform.....
ART. IV. Obituary Notices.....	370	ART. IX. Poetry—The Jew-Jew.....
ART. V. Reason in Religion.....	372	ART. X. Miscellany—Your children.....
ART. VI. Some reflections on National Sins by an aged Elder in the Secession		Paranotology.....
		Ordination of Wolff.....
		Distilleries—Soul and Body compared.....

There are still a few persons who paid moneys on account of the Monitor at the late meeting of Synod, who have not attended to the request contained on the cover of the July No. As speedy a compliance as possible with that request would greatly oblige us. We hope our friends and patrons will procure and forward to us as soon as possible, the names of new subscribers for the XIV Vol. We have a large surplus of copies still on hand.

N. B. The New-York city subscribers are requested to call hereafter at Mr. John Duncan's, No. 407 Broadway, and receive their Monitors.

### *Receipts during the Month of October by Mail.*

Mr. J. H. Wilson, ..... \$5.00 | Mr. J. P. Clark, ..... \$2.00

## AGENTS.

In addition to the ministers and itinerating preachers of the Associate Church, who are authorized to receive subscriptions and money, and give receipts, the following persons are authorized to act as agents:

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